THE Universalist Leader

Boston September 26, 1925 Chicago

The Ethical Discernment of Everlasting Hope

TO limit to this life opportunity for man's spirit to recover itself to goodness seemed wholly arbitrary; to limit the redemptive purpose of God in Christ to this world seemed to me simply incredible. In that case God must be seen to be defeated in His purpose, which surely must not be a conclusion lightly held. The universe must be regarded as a redemptive universe, and God's purpose to lift to their best estate all the souls that He has made, however blinded by sense and passion they may have been, must be forever.

The harmony of this scheme with the reality of retribution for all wrongdoing is not difficult to perceive. If retribution is an act or process of retaliation, of course there can be no harmony between it and the religion of hope. If retribution be in its essence illumination filled with the purpose of reform of him to whom it comes, filled with hope for him upon whom it falls, then retribution is one of the two mighty wings—the other being approval—that carry the soul from the life of slavery to sense to that of freedom in God. There never was a more foolish fear than that an endless chance for the spirit of man under the eternal redemptive purpose of God might destroy the whole fabric of ethical Christianity. If Christianity is love, and if the sinful life is selfishness, an endless chance to change from selfishness to love could endanger nothing except the confederation of the loveless; and the woe of the loveless life is the endless ally of the timeless purpose of the Most High. The worst, perhaps, that might be said of the traditional theology was that it was without profound ethical discernment, and that what was best in the ethical life of the Christian ages had no home or shelter in the accepted theology. Many a thinker has been open to the criticism that Father Taylor, the sailor preacher, passed upon a contemporary divine of high Calvinistic bent: "Your God stands for my Devil."

George A. Gordon, in "My Education and Religion."

The Universalist Leader

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1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

"ARID LIBERALISM"

A CORRESPONDENT asks us what Dr. Newton means by the expressions "arid liberalism" and "acrid literalism." He means on the one hand the barren, non-productive state into which some so-called liberal churches and individuals degenerate, and on the other hand the harsh, bitter, corrosive spiritual state into which some forms of orthodoxy turn.

Disregarding the latter evil, although here and there we find such irritating, acrid, bitter personalities in our own churches, we turn to the thing which vitally concerns the Universalist denomination.

Dr. Newton did not say or imply that the church which has honored him and given him some of his great opportunities is either "arid" or "acrid." He was writing of spiritual states instead of religious organizations. Nevertheless it is profitable for us to sense the dangers inherent in liberalism and to ask ourselves whether we have yielded to them.

The figure is that applied to a desert. There is no food in the desert. There are no wells except as we leave the desert proper for an oasis. An arid liberalism then would mean a spiritual state where there is no bread to break, no living water to spring up and be a well of water unto everlasting life.

The faith and philosophy of Universalism—all life religious, all the universe a Divine Revelation, all races and sects children of God, all the forces of the universe tending to good, all individuals laborers with God, all the living, the dead and the unborn moving toward a "far off divine event"—so far from being arid is the only real motive to effort, the only comfort in sorrow, the only solution of the riddle of the universe.

In contrast with this stands every form of partialism which limits either the power and the goodness of God or the freedom and ability of man. In these limitations lies aridity, not in our philosophy or faith. And with our great ideas we have fed multitudes in the past hundred and fifty years, only a few of whom have joined the Universalist Church. Our view to-day is that we must continue to make clear our standpoint, free men's minds and hearts, make them both pure and brotherly, deepen their piety, and build the Kingdom irrespective of its influence on our own bit of ecclesiastical machinery.

Are there those among us who are leading arid, unprofitable, barren lives? God knows there are. He knows that the best among us often cry out, "Lord, have mercy upon me—unprofitable servant that I am." There are the easy-going optimists letting things slide because, forsooth, "they will come out all right anyway." There are the superior intellectuals patronizing all opinions and exhibiting a good-natured tolerance because they have no burning convictions of their own. There are the materialists out just for a good time. There are the students filled with the behaviorist psychology. We have our share of the people who would be exhibits A, B and C for the thesis "An Arid Liberalism Endangers Us."

But we have something else: In many little white painted wooden meeting-houses and many city churches, we have devoted, self-sacrificing ministers and loyal lay folk, absolutely sure that there is a God, that He is something different, bigger, better than the fundamentalists make Him, that He is for us, not against us, and that working with Him we are sure to win. What they mean by winning is not building a great Universalist Church. They mean success in planting Universalist ideas—God as Father, man as brother, Christ as leader, and the outcome sure—both universal communion and universal service.

Not for a single moment do Universalists who happen to be organized in the Universalist Church believe that they are the only factor, or even the greatest factor, in spreading these ideas, but they know that they have had a share in the glorious work and that there is nothing arid about it.

* *

THE ATTACK ON JENNY WREN

IN *Bird Lore*, the *Auk*, and other ornithological publications, there have been articles recently dealing with the high crimes and misdemeanors of the house wren—little "Jenny Wren," her husband and her children—and insisting that she is a felon, "should be sentenced and the sentence executed without delay." In other words, "let us exterminate the wren." Her offense is a fighting spirit which drives other valuable birds away, an attack upon their nests, the destruction of their eggs.

Far be it from us to minimize the gravity of these offenses. All we wish to do is to raise the question of the balance and perspective of the campaigners against the wren and to offer one or two considerations in reply.

Dr. Witmer Stone, editor of the *Auk*, a learned quarterly of the bird world, tells us that a century ago Alexander Wilson pointed out the success of the wren in driving other species from her domain, but adds that what the wren does is no worse than the "parasitic habits of the cow bird," "the predatory habits of certain hawks and owls," and "the egg-destroying propensities of the blue jay." This is feeble defense to be sure, but he adds that these birds follow the laws of their being and all these raids on one another "belong to the checks and balances of nature."

The trouble seems to be that man came in and put up innumerable nesting boxes. Because more of these were fitted for wrens than for other birds, man upset the balance. The wren increased abnormally in some districts and did drive out other birds. Then along came Althea R. Sherman, "the Carrie Nation of Ornithology," with her hatchet and her war cry, "Exterminate the wren." Wren lovers rallied to the defense. And once happy bird circles were rent and torn with the debate.

There are these things to be said for the wren. As the *Auk* points out, "on purely economic grounds, it is just as valuable a bird as those it drives away." On esthetic grounds, opinions may differ, but there always will be those who will think its modest cinnamon olive brown garb, its bright eye, its up-cocked tail, its quick movements, among the most beautiful things in the feathered world around us. And as for song—there is more music per inch in the little five-inch bird than in any other. It just bursts with song. What Chapman says of the marsh wren which lives among the sedge and eattails might be said equally of the house wren: "They have been charming you with their rippling, bubbling, gurgling song. It is quite beyond their control; they seem filled to overflowing with an inexhaustible supply of music. Sometimes, like a mine of melody, it explodes within them and lifts them from the dark recesses of the flags up into the air above."

So let us say outright, though by inference it may already have been discovered: We are for the wren—the little short-tailed winter wren that dodged around the brush heaps of our childhood, the marsh wren of the great open spaces near the river and the sea, the Carolina wren so prominent as an all year round resident of the national Capital, the strange wrens with odd names attached illustrating the infinite variations and shadings of nature, whose personal acquaintance we do not enjoy, and, above all, the indomitable little house wren of the porch, the rail fence, the orchard, the thicket, who has won her place in the sun.

One lesson is written all over both the unfortunate coddling of wrens and the mistaken campaign against them. It is that pointed out by Dr. Stone. Thoughtless kindness to wrens who need no encouragement or help created the nuisance. "In exactly the same way thoughtless and unrestrained charity increases the bad habits of beggars and prevents their reforming."

In encouraging and helping birds and people alike we must be guided by our heads as well as our hearts, by scientific knowledge as well as by Christian sympathy. We can have a sense of right and justice without any admixture of cruelty. We can have noble sentiment without letting it degenerate into sentimentalism.

* *

PROPAGATING COMMUNISM

THE United States Government has its limitations and defects, but we are baptized with new faith in it when we compare it with the Communist Government of Russia. In no spirit of so-called 100 per cent Americanism, but humbly and gratefully, we say that we believe it is the best form of government for a huge population yet devised. We therefore regret the action taken by Secretary Kellogg to shield, comfort, and strengthen the enemies of that government.

Apparently it is otherwise. The ultra conservative papers are praising Kellogg for canceling the passports of Shapurji Saklatvala, communist member of the British Parliament and delegate to the meeting of the Interparliamentary Union next month in Washington.

We take the broad ground that free speech is not only the right of a free people but a practical necessity. It gives a chance to meet false ideals out in the open and scotch them with the truth. It is a safety valve for discontent. It leads in the long run to wise, constructive action.

The place for repression is in the realm of political action, not that of political theorizing and debate, except only open, clear, direct, incitements to violence.

But entirely apart from these considerations, we deplore the enormous service to political communism in action like that taken in the Saklatvala case.

On the front pages of all the daily papers for all men to read and ponder stand these things:

Secretary Kellogg took his action on a garbled report of Saklatvala's speech in the House of Commons. He never said that he was coming to the United States to preach overthrow of our government by force.

The action lays our Government open to the charge of conniving secretly with the British Government to prevent discussion of the political situation in India, and official denials can't catch up with the charge.

It enables Saklatvala to declare with force: "If ex-king Manuel of Portugal wanted to go to the United States the American Government would admit him, though he would like to subvert the Portuguese republican government. And Grand Duke Sergius of Russia could go to America and so could Premier Mussolini—a man who actually subverted the Italian government."

From every angle that we choose to look at it, the action seems ridiculous and disastrous.

We are the hosts for an international body made

up of delegates from the Parliaments of the civilized world. We go into the delegation of a friendly nation and pick out the representative of one political party and exclude him. Quite true, three ultra conservatives in the delegation would not travel with him or sit in the parliament if he came—but social reasons entered into their action as much as political, The man was a former Indian who had been elected to the British Parliament. They resented and detested him.

We may theorize all we choose, but the fact is that we have made a sounding board for Saklatvala as we did for Karolyi. We have advertised him and his doctrines as he himself could not have done unaided even if he had come here and lectured every night for ten years.

The action of the Secretary of State is a blunder. It keeps one man out of the country, but it makes a martyr of him, stirs sympathy for him and wins support for his theories. Left alone he would have been simply one more bore, or mountebank—to be ignored or dismissed with a laugh..

The only good to come out of the incident is that it drives home to some easy-going optimists the bed-rock truth that eternal vigilance and increasing effort and sacrifice are as necessary to maintain liberty as to win it.

The work of the "founding fathers" is not done.

* *

THE POTENTIAL OF POWER

THE Edison Pioneers, men who have worked side by side with Thomas A. Edison for many years, have erected a tablet on the Lincoln Highway, at Menlo Park, where Mr. Edison did much of his earlier work, and presented it to the state of New Jersey.

What he has done is summed up in the inscription as follows: "Service for the world, to illumine the path of progress and lighten labor for mankind."

In an address at the unveiling Dr. John Grier Hibben, president of Princeton, described a visit to the first Edison laboratory in his student days and said: "In my memory, there is a permanent deposit of awe and reverence as I think of the new light that came into the world. . . . This new discovery of light led inevitably to the revolution of power as well, and a new source of energy became available for man. This illustrates one of the general tendencies of nature, that light is in some mysterious manner invariably connected with power. And this is true not only of nature and particularly of the interaction of the forces of electricity and magnetism, but it applies as well to the activities of the mind and the moral and spiritual strivings and ambitions of men. Wherever we find light there is also the potential of power."

This is an admirable characterization of Mr. Edison's work. The enormous results that have come from it have flowed from a cause as simple as a fact. The things he has been asking himself all these years have been, "Just how do molecules and atoms behave? Just what are the facts? What is the truth about this?" He has kept at his work steadily, persistently, finding out better all the time what nature is.

His greatest discoveries and inventions have been in the field of electricity.

That we can touch a button and flood a room with light is due largely to him.

He made a channel for a power that had existed always and light at once filled the world.

There will be other Edisons—more power, more light, physical and spiritual. Nor will the inventors, discoverers and scientists be written down as "dishonest scoundrels." Their names will be in the Book of Life—the new Bible of mankind.

* *

CRUISING CLOSE BY

IN response to requests which continue to come in, let us say that a new Cruising series, entitled "Cruising Close By," will start in the issue of Oct. 3, the first number being "The Introduction."

* *

THE GOOD OLD DAYS

UNDER the above caption, Robert Hill, chairman of the National Laymen's Committee, has sent a letter to the ministers of our church offering the co-operation of his organization in the endeavor to make the days of the present and the days that are yet to be better than the days of long ago in the Universalist Church.

"Distance lends enchantment" is true not only of individuals and localities but of time as well. Oppressed by the affairs of the moment, concerned over the problems of the present, we are prone to wish for a return of the days that are gone forever. Time blots out the unpleasant and difficult tasks. We go back on the wings of memory to days where every prospect pleases.

William Roscoe Thayer, in his "Life of John Hay," tells us that upon Mr. Hay's return from Paris in 1867 one "morning Hay went to Congress and sent his card in to his old Springfield acquaintance, Shelby M. Cullom. 'He brought me in on the floor, where I stayed an hour or two and shook many hands. Everybody said something about the better days gone and nobody spoke of the better days coming. Yet in those better days they mourned, a million fine fellows were slaying each other with swords and guns, and the widows and the orphans were increasing faster than the babies.' "

A few days later we read that Hay went to see Orville H. Browning, Secretary of the Interior. "He feels very gloomy," notes the diarist. "Thinks we are going to the devil. He is a brighter man and older man than I, but I know we are not."

There speaks the man of faith. The passing years have verified his confidence. It is a confidence we should all possess and which should grip us. This universe is in the hands of a wise and just God. Heaven is not behind us but before us. Toward that Heaven mankind is struggling. We must not, we dare not, let the problems of the present gild the past nor cloud the future. The good days are out there ahead of us. Ours is the joy of going toward them.

H. H. N.

Two Kinds of Strategy for Honest Liberals*

Frank Durward Adams

CITIES have become famous in history for many and various reasons; but association with the name of some great religious figure is one of the surest ways of attaining immortality, particularly when around that figure lingers the taint or odor of heresy. Wittenberg stood as little chance of fame as any other of the thousand petty cities of Germany. But the day Martin Luther nailed to its church door his ninety-five propositions, declaring in effect that the Pope had no right or power to forgive sins, that day Wittenberg was assured a deathless place in the annals of the world. And Martin Luther was the arch-heretic of his time. Dayton, Tennessee, has no natural claim to a place in history, being only a rather dull little town surrounded by hills and typical hill-people. But Dayton may some day rank with Wittenberg in historical importance, just because it was the scene of a great battle against what the Orthodox Church still calls a heresy.

And now our own city has entered as a claimant for what some will regard as this rather doubtful honor. Not content with being the home of the automobile and the flivver, Detroit has developed a real heresy case. One of its leading preachers, perhaps the most learned and prominent of its rather famous clergy, has been denounced as a heretic, and the authorities of this denomination will be obliged to take some cognizance of the charges. Next to New York and Dr. Fosdick, Detroit and Dr. Hough are now in the center of the theological limelight. As a matter of fact, for two or three days the headlines of this story almost rivaled on the front page those of "Babe" Ruth's latest and most lurid stunt. It can not hope just yet to capture the center of the stage from the King of Swat; but it may well be that in years to come the case now pending will prove to be a landmark in religious history.

I need not spend any time telling a Detroit audience who Dr. Hough is. The minister of Central Methodist Church is too well known to make that necessary. He is recognized here and throughout the English-speaking world as a leader of the liberal school of Orthodoxy. He has had an interesting career as a teacher, university president and preacher. More than a score of books have come from his pen, and few serious writers of to-day are read with greater eagerness. Still under fifty years of age, keen, alert and with an omnivorous mind, Lynn Harold Hough is by no means yet at the pinnacle of his intellectual power and influence. It is quite to be expected, considering the temper of the times, that a man of his type, preaching in an Orthodox church, should be challenged and charged with heresy. Indeed, the heresy hunters have been camping on his trail for a long time.

Now what is the charge against him? Principally and specifically that he believes in the theory of evolution. Not only believes in it, but preaches it as not at all incompatible with the gospel of Jesus. The charges are based upon certain statements made by Dr. Hough in a sermon on Charles Darwin, preached a few weeks ago, just before he sailed for England to deliver his already famous Fernley Lecture. In this sermon Dr. Hough explains what evolution means in the religious realm. He tries to show that it is in harmony with the prevailing trend of modern thought, not only in religion but throughout the whole intellectual world. He uses the Bible itself, particularly the Book of Genesis, as an illustration of the evolutionary process as applied to spiritual ideas and their preservation in literature. He makes an earnest and candid plea for the acceptance of this philosophy by all teachers of religion who hope to make any successful appeal to the young people of this generation. And because of this straightforward preachment Dr. Hough is belabored as a heretic. The charge is preferred by a fellow-minister in the Methodist Episcopal Church, a superannuate, thus bringing into sharp relief the fact that we are witnessing once more a conflict between the old and the new. Once again rigid conservatism and flexible progressivism have locked horns in a trial of strength. The outcome will be awaited with keen interest.

Now I wish to pause just at this point to say that this whole business is to us rather amazing. We Universalists rub our eyes and pinch ourselves to make sure that we are wide awake and that this is really the twenty-fifth year of the twentieth century. For fifty years we have been taking for granted all of Dr. Hough's advanced teaching which is now branded as heretical. We wonder how anybody can get so excited about it. We watch with puzzled amusement the fierce battle now being waged in Orthodox circles between modernists and fundamentalists. Those moot questions were settled among us long, long years ago. We have been modernists since the time when the memory of man runneth not to the contrary. So it comes to us with something of shock to see the vast world of Orthodoxy threshing over this old straw with so much heat and spirit. I am sure we do not half appreciate our own liberation. If we did we would be more fervently evangelical in carrying the good news to others. But, at the same time, I almost envy our friends in the Orthodox camp. They can still take sufficiently advanced ground to stir up a fight; and a fight is always preferable to the stagnation that comes with too complete acceptance of everything the preacher says. A certain virile young minister of our city told me not long ago that almost every Sunday, when he collides with the various and sundry tenets of fundamentalism, somebody gets up and walks out of the church. I assured him that I never have any such fun as that in my church. I can never say anything heretical enough or moving enough to have anybody walk out on me!

Now there are two phases of this significant situation in which we are particularly interested this morning here in this church. Are the charges true?

*Dr. Adams preached this sermon at the Church of Our Father, Detroit, Sunday morning, Sept. 13.

And, if so, what is Dr. Hough doing in the Methodist Church?

Is he guilty of heresy, as charged? There can be no question of his belief in the theory of evolution. He is absolutely thorough-going in his conviction on this point. In making this assertion I am not limited merely to what I have read. I have had opportunity to know Dr. Hough in a rather intimate way, and have heard him speak on this question in circles where there was utter frankness and with no fear whatever of misunderstanding or heresy hunters. Something akin to a great moral passion takes possession of him when he talks, for example, of the time in cosmic history when life emerged from the water and gained its first precarious foothold upon the land. To him there is something majestic and stirring in the contemplation of the steady unfolding of world life from the humble amœba up to the full-statured, rational human man and woman. I have heard him say that, in his opinion, Jesus Christ himself represents the culmination of an evolutionary process. With all of which I find myself in enthusiastic agreement. So there can be no question whatever that the alleged facts are the actual facts. Dr. Hough is a believer in evolution and is eager to have all the world know it.

Our question, then, comes down to this: Does belief in the theory of evolution make a man a heretic? Well, that all depends upon the standard by which the man is to be judged. If the stories of creation, as recorded in Genesis, are to be accepted as literal and authentic history, every one who believes in evolution is a heretic. Dr. Hough is quite right in saying that the Book of Genesis is an excellent illustration of the process of evolution in the realm of religious concept; but the book itself does not teach evolution. It teaches the doctrine of special creation, nothing growing or being fashioned out of any lower form of life. So, from the standpoint of the literal teaching of the Old Testament, Dr. Hough is a heretic, as, I suppose, most of us are who are here this morning. No other conclusion is possible if the Old Testament is to be taken as the standard.

If we take as our standard the discipline and creed of his church, we must come to the same conclusion. Dr. Hough's accuser certainly has the whole letter of the law on his side. The Methodist Book of Discipline does not anywhere mention the word evolution; but it does enjoin a belief in the literal teachings of the Bible. And that brings us back again to the position of a moment ago. Moreover, it teaches specifically the doctrines of the fall of man, of total human depravity and the blood atonement, none of which can be successfully defended from the evolutionary point of view. So again we must say that, from the standpoint of his own church's creed, literally accepted and interpreted, Dr. Hough *is* a heretic. And it may be added that from the point of view of all so-called fundamentalists there can be no question of his guilt.

But when we break away from these ancient, inflexible, wooden standards of faith and belief and come to those that are alive, vital and growing in the world to-day, we reach quite different conclusions. In the light of the best historical criticism, in the light of the story of the rocks, in the light of the record written in the very structure of our own bodies, no man who believes in evolution is a heretic. The most that can be said for evolution is that it is a well authenticated theory of the *process* by which God, the great Creative Energy, has brought all life up to its present stage of development. It has nothing to say and *can* have nothing to say about the origin of life or whither it is bound. It is a vehicle of the life process pure and simple—that and nothing more. Furthermore, it is perfectly and beautifully consistent with the teachings of Jesus. Jesus, of course, knew nothing about the theory of evolution, for there was no natural science in his day. But certain of his parables plainly indicate that he was aware of some such process going on in the world of matter and of spirit. And there is no recorded word of his which the most thorough-going acceptance of the doctrine of evolution could nullify or even weaken. So, taking as our standard the best in historical criticism, the highest in modern religious thought and the most basic in the teachings of Jesus, we must rightly conclude that Dr. Hough is not guilty of the charge of heresy. But of course we can not expect those who have different standards to concur in this conclusion.

Let us now consider the other phase of the situation in which we, as Universalists and avowed liberals, are most interested. What of the ethics of Dr. Hough's position? As we have seen, the whole attitude of Orthodoxy and the creed and discipline of his own church are dead against him. If the letter of the law accepted by the Methodist Church as a whole means anything, Dr. Hough is definitely out of harmony with his ecclesiastical organization. Is such an attitude justifiable? Is such a course ethical? Is it right for him to remain in a fellowship whose basic law he can not accept, or should he seek a freer pulpit for the dissemination of his views?

This opens up the whole question of strategy in the theological realm, and I want to say a word or two about it. There are two methods of fighting for religious progress. One is just as valid as the other. It is all a question of tactics; and the tactics employed must depend upon the choice of the person employing them. One method is that adopted by Universalists, Unitarians and other avowed liberals, who, finding the atmosphere of the old partialist churches inhospitable to their thought, have quite frankly withdrawn from them and come into a fellowship where perfect freedom of thought and expression are not only permitted but insisted upon as a mark of intellectual integrity.

This was true in my own case. I was reared under the influence of a combination of two of the strictest sects of half a century ago—the Second Adventist and the Methodist. The first Sunday school I attended was United Presbyterian; the first church I joined was Congregational—purely for reasons of local convenience—and my first preaching was done in the Congregational fellowship. (Perhaps I ought to say that forty years ago Congregational churches in Iowa were very strictly Orthodox in their teaching.) Whether I was born with a questioning mind I do not know; but at any rate I had not been preaching a year before grave doubts began to assail me concerning certain of the tenets of Orthodoxy. Some good

spirit of freedom attended me, and instead of dismissing these doubts as the work of the devil, as I had early been admonished to do, I made them welcome and thought the questions through. In consequence I soon found it impossible to remain in that fellowship. My particular twist of mind would not permit me to ignore or too freely interpret the basic tenets of my church. I assumed that the creeds meant what they said: so in due time I found a place in the Universalist Church, where freedom of thought is a fact and where creeds do not have to be "interpreted" to be made credible.

This, I say, is one method of spiritual strategy. It consists in cutting loose from the restraints of the old dogmatic literalism and coming out into the open fields of freedom. It means choosing to be a pioneer and trail-blazer in the realm of the spirit. It means deliberately leaving the great rank and file behind and moving forward to a place among the scouts and skirmishers, making new salients in the line and holding them until the main body of the army can be brought up—and then going out and establishing other new outposts. It means making up one's mind to be rather lonely at times, to accept in good spirit the stigma of heresy and be content to be excluded from membership in the Pastors' Union. But it has its compensations; and for us who prefer this kind of strategy the compensations are more than sufficient.

But there is another kind of strategy available, and for those who prefer it it is quite as valid and legitimate as the other. It is that adopted by Dr. Hough, Dr. Fosdick and thousands of others after their kind. When they find themselves grown out of harmony with the creeds of their churches, they do not step out and seek a freer fellowship. They choose to remain where they are, in the hope of gradually liberalizing the whole group and eventually leading it *as a group* up to the position they themselves have taken. They do not wish to scout beyond the picket lines of their own camp. They are quite content to let others do the pioneering, the blazing of new trails. They believe they can serve the truth more acceptably by staying with the main body of the army and endeavoring to urge the whole body forward step by step to the more advanced position. They would rather lead slowly a big mass of shock troops than fare forth alone, or with one or two, to reconnoiter the fields yet unconquered.

This latter method is favored by the great majority of preachers who have groped their own way out into the larger freedom. As I have said, it is a perfectly legitimate course for those who prefer it, particularly when they frankly acknowledge that such is their purpose. They are sure of a larger hearing, even though a somewhat inert and unresponsive one. They have the inspiration of big congregations, most of whom never question the orthodoxy of the preacher. In fact, whatever the preacher says is orthodox, for they believe in the preacher. And this is the strategy Dr. Hough has chosen to adopt. He hopes to liberalize the Methodist Church from within. Unquestionably he will succeed in some degree. He does not lack for fellowship and recognition. He aspires to touch and mold the minds of the young people who are coming on—and the Methodist Church has a great host of them. He would rather maintain his existing contacts than try to make others, feeling, no doubt, that few of his present following would go with him into freer and perhaps lonelier fields. He regards the ancient creeds as great landmarks in history rather than statements to be literally accepted in our day. And right here is where he runs afoul of those who are more literal minded and who insist that the creeds mean what they say. This accounts for the charge now made against him. Charges of heresy and threats of heresy trials are a part of the price he must pay for choosing to remain in a big, slow-moving and half-hostile organization. But, whatever the outcome of the present case may be, it is bound to advance the cause of true liberalism.

In conclusion we may well ask whether there is any profit to us in all this discussion. As avowed liberals, who long ago advanced to the position for which Dr. Hough and many others are now fighting, is it worth our while to give time and thought to these questions? It is altogether worth while. Men in America who are fighting to make national prohibition a fact are immensely heartened to know that the dry cause is making progress in the countries of Europe. In like manner we, who have been holding the theological outposts for more than a century, are thrilled to glimpse the banners and hear the distant roll of the drums of a greater host advancing to reinforce and consolidate the new position.

And by it we are reminded again that we are still in the vanguard, the scouts and skirmishers of religious progress. We can not safely relax one iota of our vigilance. We can not afford to take anything for granted. To assume that the victory is won, that the cause of religious tolerance and freedom is now beyond challenge, is to court sure defeat and disaster. We have been quite too complacent in the past. We have been quite too ready to assume that the heavy fighting is all over. But no one who has sensed the temper of the day in which we live can share that easy optimism. The forces of reaction have rallied, united and formed a solid front. They are not content with their unchallenged right to cherish and teach the faith they believe to be true; they are seeking means of compelling the rest of us to accept that same faith or keep silence. They would capture the machinery of our state and federal governments to impose their brand of orthodoxy upon everybody else. It is the old spirit of the Inquisition, functioning as efficiently as the conditions of the twentieth century will permit. And if we fall asleep for a moment at the switch it will bear down upon us with ruthless and avenging power.

Therefore we must be instant in season and out of season. We must assert and reassert our right of free thought and inquiry, claiming at all times the right to follow the apostolic injunction, "Prove all things; hold fast to that which is good." We must admonish one another and exhort all men to keep the open mind, willing at all times to weigh, consider and put to the test of experience every theory that comes claiming the warrant of truth. Nothing less than this is genuine religious liberty. And unless

we insist upon it for others, we shall certainly lose it for ourselves.

I have no fear of the ultimate outcome of the struggle in which we are now engaged. Tolerance, freedom and right will prevail. But I am a bit anxious about ourselves. For a century and a half Universalists have justly claimed to be theological pioneers. We must continually demonstrate our right to hold that distinction. Sometimes we are apt to grow weary of our spiritual isolation and lack of sympathetic fellowship. We are tired and impatient of the "sniping" to which the outposts are always subjected. But right there lies our mission, as it has for a hundred and fifty years. I am anxious that we shall continue to be worthy of it. I am concerned that we shall not only conserve our hard-earned religious freedom, but that we shall steadily apply the genius of it to every realm of present-day human life, social, economic and political. May the Divine Spirit which has led us thus far on our way now save us from the inglorious fate of becoming mere "camp followers" in the wake of religious progress!

Fosdick with a World Wide Message

FROM Geneva, Switzerland, the Associated Press cabled on Sunday, Sept. 13, a full abstract of the remarkable sermon that day of the Rev. Harry Emerson Fosdick in the Cathedral of St. Peter and St. Paul, on the text, "All they that take the sword shall perish by the sword." Dr. Fosdick has preached from that text in many parts of the United States, and little that he said was new. The time, the place, and the congregation, however, gave new significance to his words and literally sent them around the world.

He preached in the city which is the headquarters of the League of Nations, the League of Red Cross Societies, and the International Red Cross. He had a congregation made up of people from all parts of the world. For a subject, he had world peace.

Impartial observers report that the courage of delegates to the League of Nations has been fortified by this sermon, and by the great mass meeting which followed on Sunday night.

"The people are innately pacific," and "the world can be saved if it can unite its moral forces," were some of the epigrams which marked the mass meeting, which went on record as supporting unconditionally the protocol's trinity of arbitration, security and disarmament.

Theodore Marburg, former United States Mniister to Belgium, the Roman Catholic Bishop, Mgr. Beaupin, of France, and Count von Bernstorff, former German Ambassador to the United States, have all made statements in favor of outlawing war.

Count von Bernstorff said he was in favor of the creation of a United States of Europe as the most practical means of saving Europe. He said that no country more than Germany desired universal disarmament.

The Associated Press dispatch as published in the *New York Times* of Sept. 14, follows:

Geneva, Sept. 13 (*A. P.*)—The religious response to the first week of the Assembly of the League of Nations was made evident by an impressive service to-day at the Protestant Cathedral of St. Peter and by the delivery there of a peace sermon by Dr. Harry Emerson Fosdick of New York, which was characterized by many of his hearers as courageous and brilliant.

Dr. Fosdick's voice reached to every corner of the great edifice. His plea was that Christianity should concentrate on the creation of an international spirit, based on co-operation among nations as an offset to the danger of nationalism, and thus rid the world of war forever.

His sermon fell on welcome ground, for the great audience, composed of men and women and official delegates drawn from many lands to further the cause of international peace, listened attentively.

The opening prayer was offered by the Scotch chaplain, who prayed that the spirit of wisdom be granted the representatives of the people now gathered in the Assembly of the League of Nations, "so that peace, progress and prosperity may come to all lands, and that God's Kingdom may be established."

Taking as the text of his sermon, "All they that take the sword shall perish with the sword," Matthew 26 : 52, Dr. Fosdick said:

"When the Master said that, it could not possibly have seemed to be true. The world did not even note this strange thing that he said. But to-day that insight of the Master comes to its own. Once more the seer is justified of his vision. Reliance on violence is self-defeating; war is suicidal, civilization itself can not survive it.

"That fact has been written in fire across the world until not seers alone, but multitudes of plain people of every tongue, tribe and nation under heaven are beginning to see the truth once so incredible. 'If mankind does not end war, war will end mankind.'

"To-day my plea is simple and direct. Of all the people on earth who ought to take in earnest this unforeseeable confirmation of the Master's insight, Christians come first.

"Here in Geneva you once more are setting your minds to the high task of working out the technique of international co-operation. In this sanctuary we set ourselves this morning to consider the dynamic without which all technique will fail—the conscience of Christians about war.

"It has been said again and again that if another war befalls us and shakes civilization to its foundations, as it surely would, the Christians of the world will be to blame. Surely that is true.

"The continuance of war will advertise that the 576,000,000 professed Christians on earth have not had an earnest conscience about their Master's view of life; it will bear evidence that while they have called him, 'Lord, Lord,' they have not been willing to do what he said.

"Once it was possible really to win a war. Once victors and vanquished stood in such opposite categories at a war's conclusion that there was no possi-

bility of mistaking the prestige, prosperity, increased power and happiness of the one and the dismal annihilation of the other, but one shocking revelation of the last war was the indiscriminate ruin into which war plunged victor, vanquished, and neutrals alike, the ferocious and untamable way in which war, once let loose, tore at the garments of civilization as a whole so that, regardless of who won it, half the world found itself unclad and shivering when the storm was over.

"In the history of war we have one more example of a mode of social action possibly possessing at the beginning more of good than evil, which has outgrown its good, accentuated its evil, and become at last an intolerable thing. That was true of slavery."

Dr. Fosdick said that to fight with the gigantic scientific weapons of modern times against the populations of cities as well as armies, and to make war on the "delicately balanced modern world" with its international relations developed to the point of close contact, and to fight without regard to signed agreements, "is obviously futile to achieve any good thing for which Christian men might wish or pray."

He said that the old theory "to protect the weak" was refuted by tens of millions of dead soldiers and civilians, and tens of millions of injured, prisoners, war orphans, widows and refugees.

"The conviction grows clear in increasing multitudes of minds that modern war is no way to protect the weak," he declared.

"A World Court would protect the weak. A League of Nations would protect the weak. An international mind, backed by a Christian conscience that would stop the race for armaments, provide co-operative substitutes for violence, forbid the nations to resort to force, and finally outlaw war altogether—that would protect the weak. But this is clear: war will not do it.

"As for Christianity, the dilemma which it faces in all this seems unmistakable. The war system as a recognized method of international action is one thing; Christianity with all its purposes and hopes is another, and not all the dialectic of the apologists can make the two lie down in peace together.

"We may have one or we may have the other, but we can not permanently have both."

Intense nationalism, with its ominous developments, is another danger which Christianity must overcome, continued Dr. Fosdick, who said that nationalism "with its attendant patriotic emotions and loyalties, has increasingly taken a form which threatens to be the chief rival of Christianity." Saying politics, economic life, education and "even our religion" have been nationalized, he went on:

"And such sheer paganism is sometimes openly flaunted, at least in my country, and I presume in yours, as, 'Our country! . . . may she always be in the right; but our country, right or wrong.'

"Nevertheless, at the same time that this nationalistic process has been going on, another movement has been gathering headway. The enlarging fellowship of human life upon this planet, which began with the clan and tribe, has moved out through widening circles of communication and contact, has now become explicitly and overwhelmingly international, and it never can be crowded back again."

Dr. Fosdick described mankind's gradual transition from violence to co-operation and said that "in area after area he has succeeded in getting what he wanted, not by violence but by overpassing violence and substituting co-operation." He outlined how that process had begun with the family, had worked out in the schools, had made for the advancement of social progress, and then he said:

"So, too, has government been carried over from violence to co-operation. In one realm after another the Master's insight has proved true. Violence defeats itself. Always progress has consisted in carrying over human life from violence to co-operation.

"And now we face the next great step, the most momentous step in human history. Can we achieve a like result with our international relationships? Can we carry them over from brutality and organized slaughter to reasonableness and co-operation?

"How the best thinking and praying of our time center around that hope of superseding belligerent nationalism with co-operative international substitutes for war!

"Here, then, we face one of the most crucial and dramatic conflicts of loyalty that men ever dealt with.

"On the one side, our life has been organized as never before in history on a nationalistic basis. On the other hand, the one hope of humanity to-day, if it is to escape devastating ruin, lies in rising above and beyond this nationalism and organizing the world for peace.

"On the one side is a narrow patriotism saying, 'My country against yours;' on the other, a wider patriotism saying, 'My country with yours for the peace of mankind.'

"Is there any question where real Christianity must stand in that conflict? Is there any question that if she does not stand there she faces the most tragic and colossal moral failure of her history?"

Dr. Fosdick said there were still those who saw the world's issues in terms of one nation against another, but that the conviction was growing "that mankind's realest conflict of interest is not between this nation and that, but between the forward-looking, progressive, open-minded people of all nations, who have caught a vision of humanity organized for peace, and the backward-looking, reactionary, militaristic people of the same nation."

"Patriotism once called men to the widest imaginable outreach of their devotion," he said. "It broke down local provincialisms; it stretched human horizons; it demanded unaccustomed breadth of vision and unselfishness of life. To be a patriot for the nation meant a large loyalty as against the meanness and parochialism of a local mind.

"But the world has moved. Life has expanded and become international. Now it is possible for patriotism to fall from its high estate. Instead of calling men to wider horizons, it can keep them within narrow ones.

"Once the issue was patriotism versus a small parochialism; now the question may become patriotism versus a large care for humanity. Once patriotism was the great enemy of provincialism, now

it can be made to mean provincialism and to sanctify the narrow mind.

"But this inner struggle between two loyalties goes deeper than the realm of statesmanship; it runs far down into the souls of men where the destinies of religion lie. How can a man be a follower of Jesus Christ and still be a belligerent nationalist, when once this better hope of a world organized for peace has dawned upon his view?

"Whatever else Christianity may believe in, it must believe in God, Father of all men."

Dr. Fosdick told how Christianity in the early days joined with the state, "bowed to necessities," and "became sponsor for war, blesser of war, cause of war and fighter of war." Then he proceeded:

"Since then the church has come down through history too often trying to carry the cross of Jesus in one hand and a dripping sword in the other, until now, when Christians look out upon the consequence of it all, this abysmal disgrace of Christendom making mockery of the Gospel, the conviction rises that we would better go back to our first traditions, our early purity, and see whether those first disciples of the Lord were not nearer right than we have been.

"We can not reconcile Jesus Christ and war—that is the essence of the matter. That is the challenge which to-day should stir the conscience of Christendom.

"War is the most colossal and ruinous social sin that afflicts mankind; it is utterly and irremediably unchristian; in its total method and effect it means everything that Jesus did not mean and it means nothing that he did mean; it is a more blatant denial of every Christian doctrine about God and man than all the theoretical atheists on earth ever could devise.

"It would be worth while, would it not, to see the Christian Church claim as her own this greatest moral issue of our time, to see her lift once more, as in our fathers' days, a clear standard against the paganism of this present world and, refusing to hold her conscience at the beck and call of belligerent states, put the Kingdom of God above nationalism and call the world to peace?

"That would not be the denial of patriotism, but its apotheosis.

"Here to-day, as an American, under this high and hospitable roof, I can not speak of my Government, but both as an American and as a Christian I do speak for millions of my fellow-citizens in wishing your great work, in which we believe, for which we pray, our absence from which we painfully regret, the eminent success which it deserves.

"We work in many ways for the same end—a world organized for peace. Never was an end better worth working for. The alternative is the most appalling catastrophe mankind has ever faced.

"Like gravitation in the physical realm, the law of the Lord in the moral realm bends for no man and no nation: 'All they that take the sword shall perish with the sword.' "

Dr. Newton and the New Field of Work

SUPPLEMENTING the editorial announcement made hastily a week ago as we went to press, we give herewith further facts about Dr. Joseph Fort Newton and his new field of service.

He resigned as pastor of the Church of the Divine Paternity, New York City, September 1, and the resignation was accepted by the board of trustees of the church at a special meeting Sept. 8. The announcement of his acceptance of a call to St. Paul's Memorial Church, Protestant Episcopal, was released to the newspapers on Sept. 13, after the morning service at St. Paul's, where announcement of the change was made.

The following is the statement of the Department of Publicity of the Diocese of Pennsylvania:

"*Philadelphia, Pa., Sept.* 13.—The Rev. Joseph Fort Newton, pastor of the Universalist Church of the Divine Paternity, New York City, a noted author and regarded as one of the most intellectual and brilliant preachers in the American pulpit, who achieved an international reputation in his four years' pastorate of the City Temple, London, during the World War, has accepted a call to the rectorship of the Protestant Episcopal Memorial Church of St. Paul, Overbrook, this city.

"Official announcement of the call and of Dr. Newton's acceptance was made to the congregation of St. Paul's at this morning's service by Mr. Walter H. Thomas, the rector's warden, at the same time formal announcement of Dr. Newton's step was made to the congregation of the Divine Paternity in New York.

"Dr. Newton's entrance to the Episcopal Church after serving a brilliant career in the Baptist, Congregational and Universalist ministries, came as a distinct surprise to church leaders here and in New York. St. Paul's has been without a rector since last May, when the Rev. Robert Norwood, a preacher of unusual force and brilliancy, resigned to accept a call to the rectorship of St. Bartholomew's Episcopal Church in New York City.

"It became known yesterday that for some time Dr. Newton has been considering entrance to the Episcopal Church. He has had several conferences with Bishop Garland, who is an old personal friend, on the subject. It was after Dr. Newton had decided to take the step that a committee of St. Paul's vestry, comprising Mr. Thomas, the rector's warden, Nathan H. Davis, the accounting warden, and George J. Lincoln, Jr., decided to invite him to St. Paul's rectorship.

"It was learned that Dr. Newton received the rite of confirmation at the hands of Bishop Garland in Old Christ Church, this city, on July 8. Dr. Newton was presented for confirmation by the Rev. Dr. Louis C. Washburn, rector of Old Christ Church. Soon after Dr. Newton was accepted by the Bishop and Standing Committee of the Diocese of Pennsylvania as a candidate for holy orders. Until the canonical requirements providing for the ordering of priests have been complied with, Dr. Newton will

not officiate as rector, but will occupy the pulpit as a preacher.

"In announcing to the congregation of St. Paul's the coming of Dr. Newton, the rector's warden read a letter from Bishop Garland expressing the Bishop's great personal pleasure in receiving Dr. Newton as a candidate and bespeaking for him a warm welcome from the congregation of St. Paul's and all the members of the church in the Diocese of Pennsylvania.

"A letter from Dr. Newton was also read, accepting the call to St. Paul's and giving his reasons for entering the Episcopal Church.

"Bishop Garland's letter read:

> "For many years I have had the highest admiration for the Rev. Joseph Fort Newton, as one of the foremost preachers and teachers of our day. From friends in England I have heard of his notable ministry in the City Temple, London, of his services during the World War, and of the warm place that he won in the hearts of the leaders of the Church of England.
>
> "Since our first meeting a few years ago, my admiration of Dr. Newton has ripened into an affectionate regard, and it has been my prayer, and I have cherished the hope, that we might welcome him into our ministry. I expressed this hope to him at our first meeting, and during this spring urged him to take this step, as I felt he would be at home in our historic church, that he could make a greater contribution to the upbuilding of Christ's kingdom, and that he would bring to us much inspiration and blessing.
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> "Our conferences happily resulted in Dr. Newton's decision to become one of the clergy of our diocese. After consultation with a committee of the vestry of the Memorial Church of St. Paul, Dr. Newton has been invited to become a special preacher in that parish this autumn, and when all the canonical steps have been taken for admission into our ministry he will become rector of the parish. Our diocese, and the congregation of St. Paul's, are to be congratulated on securing such a deeply spiritual leader, a man of sound faith, and of profound learning.
>
> "I bespeak for my friend, Dr. Newton, a warm welcome in the hearts of the people of St. Paul's, and of all the members of the church of the diocese.
>
> *"Thomas J. Garland,*
> *"Bishop of Pennsylvania.*

"In giving his reasons for entering the Episcopal Church, Dr. Newton said it had not occurred to him to enter its ministry until his friend, Bishop Garland, suggested it. Continuing, he said:

> "Since I learned to know the Episcopal Church in the blazing days of war, something deep in me has responded to its sweet and tempered ways. Its atmosphere of reverence, its ordered and stately worship, its tradition of historic continuity linking to-day with ages agone, its use of those symbols which enshrine the faith of the past and the hope of the future, its wide and wise tolerance, its old and lovely liturgy, like a stairway, worn by many feet, whereon men climb to God, and still more, the organized mysticism of its service and sacraments—all these things of beauty and grace move me profoundly.
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> "But more vital still, if possible, is the central strategic position which the Episcopal Church holds in the confused religious situation of our time. It is the roomiest church in Christendom, in that it accepts the basic facts of Christian faith as symbols of transcendent truths, which each may interpret as his insight and experience explores their depth and wonder. Midway between an arid liberalism and an acrid literalism, it keeps its wise course, conserving the eternal values of faith while seeking to read the word of God revealed in the tumult of our time. If its spirit and attitude were better understood it would be at once the haven and the home of many vexed minds torn between loyalty to the old faith and the new truths.
>
> "After all, there is only one Church of Christ. It may wear many names, but its faith is one, and finally, or soon or late, it will be one in fellowship, drawn together by creative desire, if not driven together by the sheer necessity of facing the forces of destruction in our day which, if they have their way, will end in materialism and futility. Each man should labor where he can do his best work in behalf of our common Christian enterprise; and I look forward to happy and fruitful service in a great and gracious fellowship.

"Dr. Newton's formal resignation was presented to the trustees of the Church of the Divine Paternity a few days ago. It is expected he will not assume full charge of St. Paul's Episcopal Church until next December. He will appear for the first time as a special preacher in the pulpit in St. Paul's on Sunday, Oct. 4, morning and evening services, and at all other evening services in October. He will preach again on the second Sunday morning in November. During all of September the services are in charge of the Rev. Dr. Stuart L. Tyson.

"Dr. Newton was born in Decatur, Texas, in 1876, and was educated at Hardy Institute and the university of his native state, taking his training in divinity in the Southern Baptist Theological Seminary, Louisville, Kentucky—with later studies under James and Royce at Harvard. After a pastorate of eight years in Illinois, he went to Cedar Rapids, Iowa, where he became widely known as preacher and writer, having also a lectureship in English Literature in the University of Iowa.

"In 1916 Dr. Newton was called to the pastorate of the City Temple, London, in succession to Dr. R. J. Campbell, who had just entered the Anglican communion. For four years, during the worst part of the World War, and for more than a year afterward, he was minister of the 'Cathedral of Nonconformity,' as it is called, going all over England, Scotland and Wales as an interpreter of the life and thought of America to the English people. It was estimated that he spoke to fifty thousand people each year, outside the City Temple, besides two speaking tours of America telling our people what the war was like.

"Since his return to America, Dr. Newton has been minister of the Church of the Divine Paternity, New York City, devoting much of his time to preaching in colleges and universities, as well as to literary work, publishing, among other works, his diary of 'Preaching in London,' and a companion diary of 'Preaching in New York,' both of which appeared as serials in the *Atlantic Monthly*. He is a member of the staff of the *Christian Century*, in which his book, 'Some Living Masters of the Pulpit,' appears as a serial. He is also the editor of the annual book of 'Best Sermons,' the second volume of which appears this month.

"Dr. Newton is one of the best known Freemasons in America. He was one of the founders of the Na-

tional Masonic Research Society, and the first editor of its journal, the *Builder*. His book, entitled 'The Builders, A Study and Story of Masonry,' is a famous Masonic book of modern times, having passed through sixty editions in four languages. Since 1924 Dr. Newton has been editor of the *Master Mason*, the journal of the Masonic Service Association of the United States, which has reached more than a hundred thousand men.

"Last year by the vote of twenty-five thousand ministers, Dr. Newton was named as one of the twenty-five leading preachers of America. In theological attitude he may be described as a liberal-evangelical, seeking to interpret the eternal verities of Christian faith in terms of the life and need of our generation. His concern is for the common Christianity; he has no interest in the things which divide the churches."

Our Prayers Together

Grace F. White

Sunday, October 4

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

Proverbs 16 : 32.

Anger is foolish and dangerous, and often defeats its purpose. One saves himself physically, as morally, who practises self-control. Righteous indignation is commendable, but one must be intelligent and Christian in its expression to win its contention.

Dear Father in heaven, rule Thou in all our lives that we may be possessed of Thy spirit as we mingle our concerns. Give to us the courage to be brave. Grant us to be merciful and patient. We falter and fail so often to meet love's requirements, may we be humble before others' failure to be just and kind. We beseech Thee to so command our daily conduct that we may not be ashamed before Thee. *Amen.*

Monday, October 5

And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever.

Isaiah 32 : 17.

To deliver ourselves from anxious care is not an easy or a speedy accomplishment. It involves persistence and perseverance and time. But such deliverance is necessary, and worth all our study, that we may be fully furnished unto all good works, and grow to a closer likeness of him whose trust in God was so absolute that he lived above anxiety even as he commanded his disciples to do.

Almighty and everlasting God, we acknowledge before Thee our imperfect following, our doubts and fears, our self-complacency and all that interferes or hinders. Deliver us by Thy might that we may walk with gladness in the way of Thy commandments, and obtain that peace and assurance promised to those whose minds are stayed on Thee. *Amen.*

Tuesday, October 6

I will take heed to my ways that I sin not with my tongue.

Psalm 39 : 1.

If one may think twice before he speaks, he will be less likely to regret his utterance. The thought may be silenced, but the spoken word can never be recalled. Words fitly spoken are like "apples of gold in pictures of silver." But hasty, unkind, angry, evil, cruel words are unworthy weapons whose wounds are as poison to him who utters them and to him who is their victim. Prayer and practise only will control our speech and preserve our self-respect.

O Thou that hearest and answerest prayer, we bless Thee that we may call Thee Father, and feel Thy tenderness and Thy compassion. Thou wilt strengthen us against weakness and Thou wilt restore us who faint by the way. Keep Thou the door of our lips that the words of our mouth and the meditation of our heart may be acceptable in Thy sight. We long to be Thine obedient children, and loyal disciples of Thy Son, our Saviour. *Amen.*

Wednesday, October 7

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comforts.

2 *Corinthians* 1 : 3.

God, who created the heavens and the earth, and who rules in the affairs of men, is worthy to receive honor and glory and blessing and praise from every intelligent creature. They who seek Him diligently, striving to know and to do His commandments, realize in themselves the amazing and blessed fact that He, the almighty God, is the Father of their souls, forever and forever.

O Thou Father of mercies, and God of all comfort, we bless and praise Thy holy name. Our best and most are Thine to make worthy. Dwell Thou within us, and lift us up to heavenly places, that we may not be as strangers, but as dear, loving children in our Father's House. *Amen.*

Thursday, October 8

Now faith is the substance of things hoped for, the evidence of things not seen.

Hebrews 11 : 1.

We live in a world of mystery. Our boasted wisdom fails before the unsearchable riches of God, yet to be discovered and made our own. It is good that we should humble ourselves before the omnipotent God and trust His unerring guidance. To walk with Him by faith is to grow in courage and cheer. To walk alone is to stumble and fall from weariness and dismay. He is our Father. He knows and He cares. And He will not fail us. He is God.

O Thou infinite Spirit who pervadest all space and who dwellest in the hearts of men, take Thou our hand and lead us in the way Thou wouldst have

us to go. We are Thy children and Thou lovest us, even if we follow afar off. Illumine our souls and quicken our understanding, that more and more we may prove Thine abiding presence and Thine overruling providence; that more and more we may give Thee our obedience, our confidence, our love. *Amen.*

Friday, October 9

Blessed is the man that walketh not in the way of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the Lord.

Psalm 1 : 1, 2.

The slight trespass upon what is right and good and true is lightly considered as of little moment; but it is an invitation to repetition, and to advance upon the wrong side, and to increased difficulty of return to the straight road. The impetus to evil conduct is accelerated from the first suggestion of wrong-doing. Happy is he who will not walk in forbidden paths, and who may therefore avoid subsequent indecision and final acquiescence in sinful ways. It is the first step that counts.

Dear God and Father of mankind, more than we may ask or think are Thy tender mercies. We give Thee grateful praise, and beseech Thee that we may walk worthily before Thee. Strengthen us against evil and direct us to keep Thy laws. So may Thy promise of blessedness be fulfilled in us, and our whole lives be well pleasing in Thy sight. In the name and spirit of Jesus, we pray. *Amen.*

Saturday, October 10

Not that we are sufficient of ourselves. Our sufficiency is of God.

2 *Corinthians* 3 : 5.

Why should we ever be weak or foolish or wicked, when God has given to us of His own spirit? Why should we be disquieted and hindered by doubt and fear, when the Almighty God is our refuge and our strength? While we live in our earthly house, and are limited by physical laws, our souls are disciplined, tested, developed toward the freedom of the spirit, the gift of immortal life. Of ourselves we may do nothing. Our sufficiency is of God.

Dear Father in heaven, may we love Thee and serve Thee as we ought, that the more abundant life may be ours and that we may feel Thee the ever-present Guide and Friend, from whom come all needful gifts, and by whom we shall find home at last and forever, in Jesus' name. *Amen.*

The Proposed Amendment of Article IV of Our Laws of Fellowship

Edwin C. Sweetser

IN the *Universalist Leader* of July 18, 1925, the following notice appeared:

> Notice is hereby given that at the session of the General Convention to be held in Syracuse, Oct. 21-25, 1925, the following amendment to the Laws of Fellowship, Section 5 of Article 4, will be offered:
>
> "Any federated, union, or other parish formed by the combination of two or more denominational organizations, one of which has been in the Universalist Fellowship, may be granted fellowship by the Convention having jurisdiction upon the recommendation of its Committee of Fellowship (See Art. III, Section 1); and the parish receiving such fellowship shall be entitled to all of the rights and privileges of full fellowsh p, provided that all other legal requirements are fulfilled."
>
> To make such verbal changes in other sections of the Laws of Fellowship as may be necessary to conform to this amendment if adopted.

This notice was anonymous, and was somewhat irregular in that respect; but, inasmuch as it was published three months in advance of the session of the Convention, it may be legally adopted, whether wisely or unwisely, unless it fails to obey certain other requirements. There are some important facts to be noted, however, before any further action is taken concerning it.

1. It correctly assumes that at present such parishes as it mentions are not legally in our fellowship and are not entitled to representation in our Conventions—because Art. IV of our Laws of Fellowship says that fellowship shall be withdrawn from any clergyman who enters upon ministerial labor under the auspices of, or into fellowship with, any other denomination, and that it shall be withdrawn from any parish which employs such a clergyman as its pastor.

2. If legally adopted, it would give to the lay representatives of such parishes a voting membership in our Conventions, which is denied to such clergymen—an apparently unreasonable and unjust discrimination.

3. It conflicts with certain important parliamentary rules which are set forth in Robert's Rules of Order, the manual of parliamentary practise which has been wisely adopted by our General Convention.

4. One of those rules requires that notice of a proposed amendment shall be "sufficiently definite to give fair warning to all parties interested as to the exact points that are to be modified." (Sec. 68, p. 272.) The proposed amendment is not sufficiently definite. It is very indefinite, inasmuch as it fails to state what "verbal changes in other sections of the Laws of Fellowship" would be "necessary to conform to the amendment if adopted." Furthermore, it is offered as Section 5 of Article 4 of the Laws of Fellowship, whereas Article 4 contains only two sections—a comparatively unimportant point, to be sure, excepting that it helps to show how loosely and indefinitely the proposed amendment was drafted.

5. A motion to amend by adding a new section can not be used as including an amendment to strike out another section or part of a section which conflicts with it. To accomplish that purpose the only legal motion is to *strike out* and *insert*, distinctly stating the words that are to be stricken out as well as those

to be inserted. No amendment is in order the effect of which is to convert one form of amendment into another and make it cover what it fails to specify. (Sec. 10, p. 45; Sec. 33. pp. 136, 137.) The proposed amendment aims at such an illegal effect.

6. A motion to amend by rescinding or striking out is "subject to all the limitations as to notice and vote" that are placed on other amendments. (Sec. 37, p. 169.) There has been given as yet no definite notice of a motion to strike out or rescind those particular parts of our Laws of Fellowship which conflict with the proposed addition to them, and it is now too late for such a notice to meet the legal requirement.

If, therefore, a motion to adopt the proposed amendment is actually offered to the Convention at its approaching session in Syracuse, it will be out of order; and if the Convention should inconsiderately vote to adopt it the vote would be legally null and void. (Sec. 12, p. 54; Sec. 47, p. 201.)

Why Are the Chinese Indignant?

Gilbert Reid

THAT the whole Chinese nation has been aroused as one man to a high state of excitement and indignation must be acknowledged by every observer. Personally, in the forty and more years that I have been in China I have never seen such a nation-wide movement. The Boxer uprising from 1898 to 1900 was much more restricted, though the sweep of its power was fatal to Chinese and foreigner alike.

This means a spirit of nationalism, not only more widespread but more intense and gripping than has ever been thought possible for an Oriental people like the Chinese. Whether this nationalism is good or bad will somewhat depend on one's point of view as to the growing nationalistic spirit of nations in the Western World. In any case this is the new condition of things existing in China, the new psychology, which calls for a new attitude on the part of foreigners in their dealings with China.

Along with this new nationalistic spirit of the Chinese people there has arisen a new racial spirit, a pride of race, a kind of racial autonomy which resents the self-declared superiority, the contemptuousness and domination of the world-wide enthroned white race. This racial aspect of the new temper of mind among the Chinese presents something for consideration much more serious for the peace of the world and the fraternity of mankind than the sudden outburst of Chinese nationalism. What makes the racial quality so astonishing is that it is a unity of the five races which together make up the Chinese nation, but which heretofore have possessed no coherence.

This ebullition of nationalism and racialism among the Chinese, whether for weal or for woe, has all come since May 30, 1925. It had its rise in the International Settlement of Shanghai, a model of municipal administration for the less developed and less prosperous communities holding allegiance to the Chinese Government, however frequent and varied its changes.

What makes this new spirit of the Chinese people most foreboding is its manifestation of wrath, of resentment, of indignation. These phases of passion have been partly counterbalanced by other aspects of passion on the part of some foreigners, which, to say the least, are aggravating to the Chinese and can not bring about friendly relations on the basis of equality and mutual esteem.

Eliminating for the moment the personal element (which in the long run can not be eliminated), that which aroused China's indignation, or rather that which revived it, was the shooting affair of May 30. Outside of the question as to the persons who directly or indirectly were guilty, or the degree of their guilt, or even the question as to what actually occurred, a question on which a joint commission should have acted, there remains the fact beyond dispute that on May 30 four Chinese were shot dead within the limits of the International Settlement, and that several others (I believe nine) died from the effects of wounds received.

It is this incident, this affair, this case, this act, that has stirred the indignation of the whole of China.

But the agitation has not been limited to the incident. Other factors connected with the incident have still more intensified Chinese indignation and even feelings of enmity and revenge. Those may be noted as follows:

(1) The fact that the one who ordered the shooting was British and that he belonged to a police force directed by British has very naturally directed the animosity to the particular country of Great Britain and to the particular people the British. Every unpleasant or unsavory incident in the past relations of Great Britain with Chinese has been seized upon in this new propaganda to show how reprehensible the British have been and always will be. Innocent, honorable, fair-minded and kind British subjects have had to bear the blame of others, just as every German and even German-American (to say nothing of pro-German American) was anathematized along with the Imperial German Government. For failing to discriminate or to be more moderate is indeed a Chinese blemish at the present time, but a blemish attached also to other people and other forms of propaganda.

(2) The fact that where the shooting took place was the International Settlement of Shanghai, with Americans and Japanese joined with the British in the Municipal Council, has helped to make the agitation anti-foreign. It was a foreigner who shot the Chinese. Were it not for the tactical expediency of making an enemy of only one country at one time, all countries would now come under the ire of the Chinese people, as during the fanatical craze of 1900. It is this anti-foreign tendency that is so full of danger and that calls for speedy action lest the torrent sweep on to wider and wider destruction.

(3) The fact that the first trouble arose in a Japanese mill has directed some of the enmity to

Japan. For the sake of good tactics some Chinese have tried to win over the Japanese and so work out a first-class racial war against the dominating and aggressive white race, of which the British are chief. Others have seen how much stronger would be their campaign if anti-Japanese sentiment could be aroused along with the anti-British.

(4) The fact that the persons shot were Chinese students and not armed bandits or robbers, has also fired the nation, and especially the student class. These students who agitate may be very annoying or even foolish, but they must be reckoned with, and might as well be properly used, if real reform is to take place in China.

(5) The fact that the demonstration of the students was for a righteous cause has seemed to the Chinese good reason for more considerate treatment and less rigid regulation than the violent method pursued on May 30. All this has helped to fan the flames against foreign jurisdiction and unequal treaties.

On these five aspects the Chinese may think differently and even disagree very sharply, but on the one central incident of the shooting all Chinese are united in condemning.

How the whole complex problem is to be settled has been discussed by others. What I here have tried to make clear is the reason for China's indignation. Dangers that are feared may be averted and agitation cease, but no one need be deceived: If the Shanghai incident is not settled justly, greater danger and conflict will arise in the future.

International Institute of China.

Principal Ritchie on Church Union in Canada

DR. HAROLD MARSHALL, chairman of the Committee on Comity and Unity of the Universalist General Convention, recently wrote to Principal Ritchie of the Theological School of McGill University, asking him about the truth or falsehood of reports sent out from places in Canada that church union is a failure. In reply Principal Ritchie wrote as follows:

Dear Sir:

Any report of the union of the churches in Canada that represents it as in any sense a failure is uninformed and contrary to all the facts. I enclose a short cutting from an article I wrote for a British journal the other day which, while it is highly appreciative, is a fair description of what happened in June and since. A score of other reports by journals and magazines, Canadian, United States and British, confirm it.

At present things are moving apace. Conferences and local presbyteries—the two instruments of government under the Church Council—are being formed, organizations of all kinds—missionary, literary, social and collegiate—are getting together and settling their problems, and to the joy and amazement of all are doing it with such speed and good-will, such an outpouring of Christ's spirit, that what in many cases was thought would take years to accomplish is being done in months. In many cases local congregations are being united; indeed, in some places the hurry of small churches to get together forms one of our problems, and a plea for patience has had to be made so that the ministerial problem left on our hands by the Presbyterian split should not be made worse. Nearly 200 ministers belonging to the Presbyterian Church, for the sake of union, took their fortunes in their hands and went with it, leaving the majority of their congregations behind them. All, except a few of these, have been provided with a charge or other kind of missionary work.

In the city and district of Montreal a Church Extension Committee is at work, some congregations are uniting, unnecessary churches are being sold and plans accepted for the building of new churches where needed. Competition with any other denomination is being avoided. Other districts are joyously busy with the same task.

To-day, I am attending a meeting for the raising of the church budget, $4,025,000, for missions, colleges, social service, etc. Oct. 4-5 is set apart as a special time for the deepening of the spiritual life of the churches, dominion-wide. November is ear-marked for the completion of the new budget. Praying and paying, paying and praying, must be kept closely together.

The central organization at Toronto is working splendidly. Journals and magazines have been merged. The problem of officials is settling itself from the inside, and the spirit of self-subordination in which it is being done is a joy to us all. I presided over a committee recently dealing with that matter, which, in one afternoon and evening, did what it was thought might have taken months to accomplish. It was a baptism in the Christian spirit to be there.

All this does not mean that there are no incidents that do not need to be smoothed out. These may happen somewhere every day, for there are those who have not yet learned that new wine must not be put into old bottles. They think in terms of the old ways, but the broad, distinctive mark of this great experiment is the magnificent way in which it is moving forward to achievement. The encouragements of our Lord are many and gracious, and we are daily persuaded that we are in line with His will.

In regard to some other reports that evidently have been scattered, we can only say in terms of the parable of the tares—an enemy, at least an ignorant person, has done this.

Sincerely yours,

D. L. Ritchie.

Montreal, Sept. 14, 1925.

The clipping from the article which Principal Ritchie wrote and which he enclosed follows. It was published in the *Christian World* of London:

> In regard to church life, the greatness and wonder of the first days of the United Church are still with us. The consummation of union was a great thing greatly done; and it was more than skilful organization, great meetings, and eloquence that made it great. These in their own way were memorable enough; but there was the presence of a spirit, the shedding abroad of good-will, the desire to do great things worthily, that made the first week penteostal in its power. No doubt the Presbyterian split will cause difficulties and delays in regard to properties and funds, for the anti-Unionists are still in a fighting mood. But the great ship of Union is triumphantly out to sea with all sail set.
>
> One thing stood out in the first Council. It is clear that while the Congregationalists in the Basis of Union had to give up most, their spirit is to be powerful in the new body. Emancipated Methodists and Presbyterians were jealous of nothing so much as their new liberty. They were on guard against over-centralization; they were watchful of too much official authority; they insisted on flexibility and would have nothing to do with hard-cased ecclesiasticians. The new church asserted its right not only to be loyal to

history, but to make history. It was a happy augury for the future of the United Church which began its life amid the deep interest of the Canadian people, and with many benedictions from distinguished representatives of other churches gathered from afar. After Lambeth appeals and invitations to conferences the silence of the Anglican Church in Canada was hard to understand. In some places its hardly veiled hostility was even more difficult to explain. But in spite of all hindrances the United Church of Canada has led the way to church union with a great experiment. May its after days be as rich in achievement as its first days were full of blessing and fecund with promise.

Dr. Wm. E. Gilroy, editor of the *Congregationalist*, one of the best informed editors in the United States on this subject, in the issue of his journal for Sept. 10, comments as follows:

Unjustifiable Pessimism

A correspondent in Oregon sends us a clipping from the *Washington Farmer* of Aug. 20, which says:

> The union of Congregational, Methodist, and Presbyterian Churches in Canada, completed only last June, is said to be falling apart already. A dispatch from Montreal quotes leading members of the respective churches as saying that the consolidation has been a distinct failure.

We have not seen this "dispatch from Montreal," and this is the first we have heard of the union of Canadian churches "falling apart." On the contrary, there are many indications that the United Church is solving the inevitable problems of denominational administration and of local readjustment as rapidly and satisfactorily as could be expected. In some communities, where division was acute, the situation is exceedingly difficult, but reports in Canadian papers that have not been particularly favorable to the union movement indicate that the anti-union element, claiming to be the "continuing Presbyterian" Church, is suffering more than the United Church from the weakness incident to such local division. The tendency, in fact, has been where a Presbyterian congregation was hopelessly divided over the question of union, for the pro-union element to withdraw and unite with local Methodists and Congregationalists to form a strong congregation of the new United Church, leaving the anti-union Presbyterian element so weakened numerically and financially that the problem of carrying on has been so beset with difficulties as to leave the future uncertain.

"Dispatches from Montreal" regarding church union should be read with reservation of judgment and with consideration of their source. Montreal is one of the outstanding centers of anti-union sentiment, and the anti-union movement has had much of its narrowest and bitterest expression in that quarter. If one desires to know the facts it is worth while to consult Montreal men like our own correspondent, Principal D. L. Ritchie, Rev. J. W. G. Ward, and Rev. Richard Roberts— all men who are sympathetic with the church union movement, but who by training, heredity, and circumstance, as newcomers to Canada, are sufficiently detached to view all that is happening with a certain impartiality that is not likely to be present in the Presbyterian partisan of unionism or anti-unionism. Above all, let us repeat what we have formerly said, that it will take years instead of months to reveal the true significance and effective results of the movement that has created the United Church of Canada.

Reactions of Our Readers

ON THE "GOD OR EVOLUTION" EDITORIAL

To the Editor of the Universalist Leader:

Your editorial on "God or Evolution" in the *Leader* of Sept. 12 rightly pierces the fallacy that a man can not believe in God and evolution at the same time. In re-examining carefully my rational reasons for believing in God, I think the strongest reason is the fact of evolution, that is that in the universe there is an actual progress from the lower to the higher, which would seem to imply or prove mind developing things. The universe progresses, so far as we know it. The highest thing we know is man, and he has progressed from barbarism into civilization. The Universalist concept that evolution will not stop until the Divine purpose will succeed with every human soul is naturally another step in brave, scientific, thinking.

I wish you would rewrite or amplify the statement: "Of course if one insists on defining evolution as a method of creation without a God, it is entirely correct to say a man can not believe in evolution and at the same time believe in God." But suppose matter is eternal, and God works with what is eternal? We can believe in God without believing that He was the creator of all things animate and inanimate. Let us be honest, and not affirm that we know about the beginning of matter. Neither of us, Mr. Editor, was there; at least not personalized.

I think humble philosophers who are theists and Christians are believing more and more that the ideas of the all powerful God with His omniscience, omnipotence and all the rest of the "omnis," are assumptions by men who do not know, or have no means of knowing, more than we ourselves. The limited God, who is kind and loving, and working with us, who suffers with us, and feels with us, and can not save men in the twinkling of an eye, but must have time to work with matter and with men, is the God we can understand and love. Not the Oriental monarch who simply says, "Let there be light," but the Abiding Power, striving, whose spirit overshadows us with His wonderful love. Thus we with Him are co-workers, and as we consciously make our will His, we also control human evolution.

Agnostic philosophers constantly speak of nature as if they were not a part of what they are talking about. They talk about the cruelty of nature, etc., and constantly leave out of the reckoning the crown and summit of the whole matter. But I am taking too much of your valuable space. Let me say in closing that the Scopes trial may do great good, outside of theological thinking, by (1) permitting us to see that it is a question whether we have actually worked out a separation between church and state, (2) letting the average man understand some of the differences between the national constitution and the state constitutions, (3) arousing liberals to the necessity of standing together for liberty. "For if we do not hang together we will all hang separately."

Carlyle Summerbell.

Keokuk, Iowa.

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AN INTERESTING LETTER BY A NEW YORK LAWYER

To the Editor of the Universalist Leader:

I enclose herewith my check for $2.50 to your order to renew my subscription for the *Universalist Leader* from August, 1925, to August, 1926, and also for the *Ambassador* for the coming year. They are to be sent as heretofore.

I trust I have not missed any numbers by failure to renew, as I have been in Europe and just got back; and if I have missed any numbers, I will ask you to send them along, so that my files will be complete.

I noticed in one of your papers some time ago that 107 years ago began the first Universalist newspaper in this country. Since then I have noticed certain people who have been subscribers for a long time.

I know of my own knowledge that my family have been subscribers for that paper for seventy-five years. My own recollection goes back to nearly or quite sixty years, and I have clippings from the *Repository*, being contributions made by my

mother's oldest brother, Omri Dodge Ford, in 1850, when he was eighteen years of age. I have no doubt myself that the family have been taking it certainly since 1831, and possibly as far back as 1825.

If it would not trouble you too much, I would be pleased to have you send me the names, places and the dates of publication under the various names from the time it started.

As I recall it, when I was a child in the early sixties (I was born in 1861), it was published perhaps partly as the *Repository* and partly as the *Christian Repository* at Montpelier, Vt., and I ought to know all the changes from that time down, but I can not recall them.

I do recall when I was a child there was a children's paper published by the same publishing house, called the *Myrtle*. I would be pleased to know the various names, places and dates of that children's publication, also.

I have been taking the *Ambassador* for many years, and I have come to appreciate very highly the sermons by Joseph Fort Newton; and I have also just finished reading his Best Sermons of 1924, selected by him but of course not written by him, sermons, twenty in number, which show a most remarkable power of discrimination in the man who selected them.

My mother's father, Leonard Ford, who was married in 1831, settled at East Franklin, Vt., at that time, and that continued to be the family home of my mother until about twelve years ago. She died about two years ago.

I myself was one of the early graduates of Goddard Seminary. I entered there in the fall of '72 and graduated in July of '75.

Omri F. Hibbard.

New York City.

* *

FROM A REPRESENTATIVE OF BIG BUSINESS

Mr. Harold Marshall, Manager,
Boston, Mass.

Dear Mr. Marshall:

I have just returned from my trip to Europe, and on my return your letter of July 28 in regard to the subscription to the *Leader* came to my attention.

I am very glad to subscribe to the *Leader* and my check is enclosed for $4 for two years' subscription. It is perfectly true that since I have been receiving it I have read it very carefully and with considerable interest, and value it very highly as one of the many periodicals that come to my home.

Yours very truly,

* *

TEACHING FRATERNITY AT HOME

To the Editor of the Universalist Leader:

Men have been applying democracy to politics for more than a century. We have held that the people should rule through their elected representatives instead of being ruled by appointees of kings and their subordinates. We have tried to extend democracy within and without our land.

We have made efforts to apply democracy to our industries, to give the workers more voice in the direction of the business in which they earn their living.

Three great principles of democracy are liberty, equality and fraternity. Liberty—freedom of thought, belief and action. Equality before the law and an opportunity for expression in every phase of life. Fraternity, the mingling with our kind in friendly intercourse and relationship.

Possessing these things, men and women may live wholesome, satisfactory lives. Not least in importance is fraternity. The fraternal spirit developed strongly in the homes of our Colonial ancestors was largely responsible for the courage and perseverance that won our independence.

The importance of the home can not be overestimated. Early settlers endured great privation and risked their lives to establish and maintain their homes.

Under the cultural, refining influence of the home the men whose names we revere developed the ability and character to establish this great democracy.

The town meeting at which the citizens gathered to conduct their public affairs could not have been successful had there not been the home influence. Their decisions rested upon their abiding faith in their homes. To protect their homes they lived and died. The same spirit has animated the pioneers who steadily marched westward until nearly the whole country has become settled.

With the growth of cities and the increases in factory production change has come. Year by year more people are living outside the influence of home life, thus losing this fireside fellowship, cultural influence and fraternal spirit. The effect of this change is clearly seen in our political, economic, social and religious life.

Believing that this lessening of home influence upon the affairs of the community, state and nation is very detrimental and that nothing else can so well promote human welfare as the home, a specific and determined effort should be made to restore the influence of the home in public affairs.

The home stands supreme as an agency to build character, mold sentiment and promote human welfare. The sacred influence of the home, the fellowship of the fireside and the fraternity spirit can develop and organize a public opinion that will control public affairs, settle correctly all national and international questions, assure world peace, and establish the reign of good will on earth.

President Coolidge has well said, "Look well, then, to the hearthstone. Therein all hope of America lies."

I suggest that citizens initiate a home movement, a Fireside Fraternity, to do that very thing. I believe that the hope of America does lie in the home and its influence. All the forces that center in the home should be used for the common good. The purpose of such a movement may be expressed in these words: *to establish justice in all human relations.* This means that *love* must be the directing influence. The Golden Rule must be the guide in all social, political and industrial affairs.

Fraternity with one another.
Fellowship with truth.
Service to humanity.

Beginning in the home, the creative source of life, there must go forth the new spirit of unselfish service in social, political and industrial life to establish liberty, equality and fraternity with justice to all mankind.

H. F. Kendall.

Springfield, Mass.

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ENTITLED TO DELEGATES

Up to September 18, 1925, the following churches had qualified for representation at the Syracuse session of the General Convention by having paid all or part of their quotas or apportionments for the past two years:

Alabama. Brewton, Camp Hill.

Arkansas. Driggs.

California. Oakland, Pasadena, Riverside, Santa Paula.

Connecticut. Bridgeport, New Haven, Meriden.

Florida. De Funiak Springs, Miami, Tarpon Springs.

Georgia. Atlanta.

Illinois. Abingdon, Avon, Chicago (St. Paul's), Joliet, Litchfield, Peoria, Table Grove.

Indiana. Pleasant Valley.

Iowa. Boone, Osage, Mt. Pleasant, Webster City.

Kentucky. Burlington, Hopkinsville.

Maine. Calais, Canton, Dexter, Fairfield, Gardiner, Hiram, Norway, Portland (All Souls), South Buxton, West Paris, Yarmouth.

Maryland. Baltimore.

Massachusetts. Annisquam, Arlington, Attleboro (Murray), Braintree, Cambridge (First), Chelsea, Cheshire, Dana (North), Essex, Everett, Fitchburg, Hardwick, Haverhill, Lawrence, Lynn, Malden, Marblehead, Marlboro, Methuen, Monson,

New Bedford, Orange, Plymouth, Salem, Waltham, Westminster, Worcester (First), Pigeon Cove.

Michigan. Concord, Grand Rapids.

Minnesota. Minneapolis (Redeemer).

New Hampshire. Alstead and Langdon, Berlin, Claremont, Concord, Kingston, Manchester, Nashua, Portsmouth, Westmoreland.

New Jersey. Newark.

New York. Auburn, Binghamton, Black Lake, Bristol, Brooklyn (All Souls), Brooklyn (Our Father), Canandaigua, Canton, Central Square, Cicero, Dexter, Henderson, Macedon, McLean, Middleville, Morris, Mount Vernon, Newport, Perry, Rochester, Scipio, Syracuse.

Ohio. Bryan, Caledonia, Eldorado, Frost, Greenville, Jersey, Le Roy, Little Hocking, Milford, Mt. Carmel, Olive Branch, Springfield.

Pennsylvania. Athens, Bradford, Girard, Kingsley, Philadelphia (Messiah), Philadelphia (Restoration), Scranton, Sheshequin, Smithton, Standing Stone.

Rhode Island. Cumberland, East Providence, Pawtucket, Woonsocket.

Vermont. Barre, Cavendish, Rochester.

West Virginia. Fork Ridge.

Wisconsin. LaCrosse, Racine, Stoughton.

Canada. Olinda, Ont.

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NORTH CAROLINA CONVENTION

Leon P. Jones

The twentieth annual Convention of the Universalist Church of North Carolina met Aug. 27-30, at Kinston.

Welcome was extended by the mayor, W. A. Mitchell. Dr. Hartley of the Kinston Episcopal Church made a fraternal address. The key-note sermon was given by Rev. O. F. Alvord. Two sermons were given by Rev. Charles Pennoyer on Social Service. Interesting and important papers were presented by Miss Norma Ward and Miss Myra Maxwell. Mrs. Ethel M. Allen made an address. An announcement of the splendid work done at the Southern Universalist Institute at Camp Hill was given by Miss Norma Ward. Rev. F. B. Bishop presented the Five Year Program and made further explanations of this matter in the Convention. The occasional sermon was given by the Kinston pastor, Rev. George Wood. Rev. John T. Fitzgerald, recently fellowshiped from the Unitarians, gave an address on the existing religious conditions and the opportunity before the Universalist Church.

The reports showed that all the ministers have been very busy during the past year and that good work has been accomplished by the ministers and people.

By a rearrangement of the appointments one church has been released from the Clinton Circuit to be assembled with three others near at hand under the name of the "Everton Circuit" in appreciation of the work Rev. J. L. Everton did in organizing the movement at Christian Hill and building up the Outlaw's Bridge Church. Rev. John Fitzgerald is in charge of this circuit.

The Convention anticipates a successful movement to erect a building and establish a pastorate with Rev. O. F. Alvord in charge at Rocky Mount. Mr. Alvord and wife have been with us only a few weeks but we are confident that they will succeed if given the necessary equipment and co-operation.

Circumstances did not permit the attendance of Rev. Harry L. Canfield, but his years of service in this state are appreciated and he is expected to resume the good work presently.

The Clinton Circuit, with five churches and one additional preaching station associated with the Magnolia church, is to have increased number of services to provide a little more concentration on some of the churches, which we hope will enable the circuit to report greater results the coming year.

The work of Rev. Hannah J. Powell is gaining momentum and the building of the manse will add to the equipment something that is most essential to the further success in this field.

The Five Year Program was considered and adopted and the committee apportioned it to the churches, some of which were pledged during the session to the immediate payment of the first year's apportionment. The apportionments of the churches on regular support were adopted for the coming year on the same basis as last year. The matter of deeding the churches to the State Convention was considered and again recommended and the churches informed that action waited upon the individual churches. In the case of property previously deeded to the General Convention that body is ready to transfer them to the State Convention whenever the local churches will prepare the necessary legal documents.

Officers elected: President, John E. Williams, Greensboro; vice-president, Mrs. Martha O. Winstead, Rocky Mount; second vice-president, W. J. Langston, Kinston; secretary-treasurer, Miss Norma Ward, Rose Hill; trustees, W. H. Williams, Durham, Rowland Miller; Fellowship Committee, L. P. Jones, James Chestnut, Turkey, Mrs. S. R. Tyson, Durham.

The Convention paid $100 on the parish hall erected last year before the meeting of the Convention in Clinton.

The Clinton parish contributed $50 each to the manse fund for equipment at Inman's Chapel, and on the building fund for the church at Rocky Mount.

Among the resolutions adopted was one concerning the historic position of our church in favor of religious liberty and opposed to legislation that would unite church and state.

The attendance at the Convention was good all through, and there were a number of young people among the delegates. At the Sunday services the church was filled to capacity and the members were satisfied that this is our best and most profitable Convention thus far.

* * *

A MINISTER ON A BICYCLE

Harry Adams Hersey

I said: "Canton is good enough for me and there is better fishing hereabouts than in my old haunts in Massachusetts." But my wife said: "You need a real vacation, something other than a mere cessation of preaching and calling, and you are going to have it." So I did. And now the *Plaindealer* demands some report of my journeyings.

Geographically and statistically the tale is soon told. It was a bicycle tour, of course. If one is to "see" the country and become acquainted with the people, walking is too slow and the automobile too swift. On a bicycle one may travel leisurely from seventy-five to ninety miles a day and make a long tour in a short time. Starting at Albany, July 29, I traveled across Massachusetts to Boston, thence to Hartford, Connecticut, and then northwesterly to Burlington, Vt., across the ferry to Port Kent and home by the "short route" through the woods to St. Regis Falls. The total distance was 836 miles, of which 690 were on the direct route and 146 incidental. The shortest distance in one day was forty-five miles (but I did not start untill 3 p. m.) The longest distance in one day was 102 miles. The average daily distance was eighty-five miles, with about three hours intermission at noon. The slowest pace was three miles an hour, when I led the bicycle gently over hills and mountains. The fastest pace was twenty-five miles an hour when I coasted. The average pace was seven miles an hour, including all stops. Only the last 360 miles were ridden "continuously." The rest of the journey was in stages of a single day or a little more. The tour took me into five of the New England States (New Hampshire being a side trip) through the Hoosac, Green and Adirondack Mountains, over the Mohawk Trail and up the Connecticut Valley.

So much for mere details, given chiefly for the benefit of bicycle riders of former days who will recall many such tours when bicycles were almost as numerous as automobiles are now, and roads were such that osteopaths were unnecessary; roads aptly described in the L. A. W. roadbook as "good for balloons."

The journey was remarkable and forever memorable because of the associations it brought with the "first" things in my life. I slept in the room where I was born. There I was confined

through the more or less serious ills of childhood. There, too, I was with father almost to the last hour, and with mother almost to the last year. I visited the first town where I spent a summer vacation "in the country," at the early age of five. It was fairyland to me then, and a favorite resort for thirty years subsequently. No other town is or can be just like it, for childhood and youth reflect a light which never shines with such transforming power on scenes in later life. I rode through the "first" covered bridge I ever saw, the identical bridge through which Alden Lawrence, with his "depot carriage" and smart pair of horses took father, mother and me at a speed which I know I shall never experience in any modern conveyance. I traveled all the old, familiar roads. I talked with "Arthur," with whom I used to range the brooks and catch an incredible number of small frogs for "bait." I saw "Frank," the famous fisherman of a famous group, for the first time in a quarter of a century. I crossed the very river where I first entered a boat, first saw pickerel caught, and first (Oh, for that thrill again) caught fish myself. I found myself asking—"Is it changed, or am I changed?"

In Boston I walked the streets so familiar when I got my "first" job and was a "boy." I passed the very store where I first went to learn my trade and was employed at the princely salary of $8.33 a month, out of which I paid $2.60 car fare. An astonishing number of veterans in that line of business are still to be found daily in the warerooms, where they have led an active life for forty years or more.

On the way to Boston I traversed the route over which I took my first long bicycle tour (as it then seemed, forty-four miles). But in those days of solid tires and sandy roads even a few miles were "long enough." I passed the postoffice where I bought the first special delivery stamp I ever used.

In Stafford, Connecticut, I revisited my "first" parish. If it is of the proper sort, no pastorate is ever quite like the first. Here we lived when first married. Here our first (and second and fourth) child was born. Here I first began to "minister," and to learn through success and failure those things which only a first pastorate can teach. Are any subsequent parishioners ever just like those "first" ones? Is any later physician ever quite like that "first" family doctor?

In Foxboro I visited the "first" farm I ever owned, where I first milked a cow and first kept a pig, and first learned many things which did not come with my college degrees but which were quite as instructive and valuable as anything I learned in the classroom.

For six long days (long by the almanac) I fished from dawn till dusk on the little mill-pond and river at Townsend Harbor, Mass., where I fished with father in the old days, and in the very last summer of his long life. Here, too, were old friends and true and a hospitality not to be found in hotels or bought with a price.

So I associated not only with the living, but with the blessed ghosts, and enjoyed moments of vivid and indisputable consciousness of the "presence" of those whom the eye of flesh beholds no more. And if there were moments as I rode through the dear old town when I could not see the road, it was because of tears which seemed to wash and refresh my very soul. With all the passion of the poetess I cried out:

> "Backward, turn backward, O Time in thy flight,
> Make me a child again, just for to-night."

Yet I would not really have it so. The years have brought more gain than loss. The dead past is eclipsed by the living present. Parents have gone but children have come. Old friends pass away but new friends arrive. It is a better and a fairer time. From those little towns the former curse, the country hotel barroom, has departed. Homes are happier, farms are better kept. The down-grade procession of lovable, skilful, useful men, too weak to pass the ever-open invitation of the country bar, has stopped marching. The boys and girls are safer. In all my long journeyings, through 133 villages or towns and some large cities, I saw but three men "under the influence." We are living in a "sober" age. If we were not, the automobile would destroy us.

It is a better age because provincialism has departed forever. There are now no country towns, but, thank God, there are towns in the country. The parcels post, motion picture, phonograph, player-piano, radio and automobile have made country life in America more different from the life I knew there forty years ago than that life differed from the life of its ancestors for more than a century. Swifter than a weaver's shuttle the automobile, private and public, is weaving a fabric more beautiful than artists ever designed and is serving as the railroads could never serve to bring all our people together on the happy terms of guests and hosts, in intimate relationships and on basic levels. We, the people of the United States, are coming to know one another as real folks. So sectionalism, narrowness, prejudice and provincialism must leave by the door already opened wide for their exit. If in a few years we hear overhead the "flutter of huge wings," and friends and relatives from once distant places literally "drop in," our differences will be increasingly minimized and we shall "find ourselves" as one people; first here in America and soon in all the world, no longer "wide."

All this comes to me from four weeks of vacation and miles of travel. The builders of good roads and the inventors of automobiles builded better than they knew. They could not foresee the end but in very truth they were building in the wilderness "a highway for our God."—*St. Lawrence Plaindealer.*

* * *

THE PARABLES OF SAFED THE SAGE

A Parable of Originality

There came to me one who said, I fain would know the secret of thine Originality.

And I bowed low, and let him prattle on, and contradicted him not; for if any man think me to possess any good quality, why should I grieve him by telling him of his Mistake?

And I said unto him, The secret of mine Originality is a secret so far as I am concerned, and if I possess Originality and that by a secret, then would I continue to keep it secret.

And he pressed me that I should tell him the secret of mine Originality.

And I said, It is a Charm, which I carry in my Vest Pocket.

And he said, Wilt thou let me see it?

And I said, It is a Charm of Great Potency, and I wear it on one end of my Watch Chain.

And he asked me if I kept it in a Locket, or whether it were something like Radium, and I told him Nay.

And after a time I produced my Charm whereby I achieve Originality.

And I showed him the end of my watch chain that hath a watch, that I may be reminded of the flight of time, and then I showed him what I wear upon the other end, which is the secret of my originality.

Yea, I showed him a small pair of Shears.

And he said, I understand not.

And I said, Hear, O man, the one great definition of Originality.

And he said, Speak, for I am listening.

And I said, Originality consisteth in remembering what thou dost read, and forgetting where thou hast read it.

And he said unto me, That is a Fine Definition. Where didst thou read it?

And I said, I have forgotten; therefore is that definition Original.

And it grieved me a little that he should have taken me so completely at my word. For that Definition is really Original with me, and I read it nowhere, save when I had written it myself.

But I am a Philosopher, and I know that the true symbol of Originality as well as the means to its attainment is that which I wear on my watch chain, even a pair of Scissors. For he that thinketh that anything he thinketh hath been thought by him first, lo, some other man thought it a thousand years ago; and no man knoweth from whom the ancients found it.

Understanding Our World

A Sherwood Eddy Letter

We are here in beautiful Geneva looking out over the blue lake toward Mont Blanc and the Alps. We have had a wonderful summer with our party of a hundred. During recent days I climbed to the summit of the Jungfrau and saw all Switzerland in one vast sweep, interviewed President von Hindenberg, stood in Wittenberg where Martin Luther nailed his ninety-five theses to the church door and started the reformation of liberty for Europe, and have had all kinds of thrilling experiences. We are headed now for Paris, Constantinople, and the Balkans, but I must begin by telling you of our trip up to the present.

We had a party of carefully selected leaders, and a wonderful voyage on the Cunard "Andania." We began with meetings on the ship morning and afternoon, with a hundred in attendance. The number steadily rose until three hundred were attending the meetings, including a large company of college students of the Pilgrimage of Friendship to Europe. We were warmly welcomed in Toynbee Hall, where the leaders of all parties lectured to us, every man speaking for an hour, followed by a second hour of questions.

Lord Eustace Percy, the Honorable Ormsby Gore and others laid before us the plans and policies of the Conservative Government. Arthur Greenwood and others outlined the plans of the Labor and Liberal Parties. We were received in the House of Commons, took tea with members on the terrace and were addressed by Ramsay MacDonald and Arthur Henderson. We had lectures from the brilliant Harold Laski, editors like Ratcliffe, Gardiner, and Garvin of the *Observer*, employers like Seebohm Rowntree. Lord Haldane spoke to us, and Lord Thomson, who had charge of the British air forces, with his wide range of information on Russia, the Balkans and all of Europe.

Writers like Gilbert Chesterton, Norman Angell and others also addressed us. We heard representatives of the religious forces like Bishop Gore, Studdert-Kennedy, Dean Inge, Orchard, Herbert Gray, Dr. Norwood and others. The Archbishop of Canterbury gave us a reception in Lambeth Palace, and the Bishop of London received us in Fulham Palace and seemed to open to us his very heart. Lord and Lady Astor gave us a reception, to which many were invited to meet us. One week-end we were officially received in Oxford and were the guests of Wadham College. The Vice-Chancellor and the Master of Balliol addressed us and we were shown over the Oxford colleges. Some of the group had prayer in the room of John Wesley in Lincoln College, where the great revival of the eighteenth century began among the little group of "Methodists."

I think we were able in the course of two weeks to get a fair impression of the situation. Perhaps I can best sum up the situation in Great Britain by a few general conclusions to which I came this year.

1. Britain is in serious straits financially and in deep economic need. Her adverse trade balance has grown from $750,000,000 in 1913 to nearly $2,000,000,000 this year, and continues to grow. Her army of unemployed has increased from the million of last year to 1,300,000 this year. Her coal exports, like many of her other exports, are twenty-five per cent below the pre-war level. The coal industry is almost in chaos, and many mines are running at a loss. We attended the great demonstration of railwaymen in Hyde Park, who are refusing to take a five per cent cut in wages. They were proposing to reduce the wages of miners, who are at present paid only $10 a week, but the Government has postponed the serious coal strike by an enormous subsidy. Many industries are running at a loss and England is almost living on her capital. This country of 46,000,000 raises food for only 9,000,000. Bread has risen to twice its pre-war cost. On top of all this heavy burden, Britain must pay $170,000,000 a year to America for the next sixty years, a sum each year equal to half of the entire budget of the nation in Gladstone's time. Space forbids further evidence of the undeniable fact that Britain is economically hard hit.

2. Politically Britain is in process of a gradual evolution. The British Empire is slowly becoming a commonwealth of free, self-governing nations. With a population of some 65,000,000 whites and over 400,000,000 of the colored races, this vast empire, embracing one-fourth of the world's area and population, is in the midst of a great transition. One could see a growing recognition on the part of the Foreign Office of the principle enunciated by the League of Nations, of a dual mandate held first for the welfare of the native races, and secondly for production to meet the world's need. Throughout the empire Britain is having to meet the rising tide of color and the growing demand for self-determination and self-government—in India, Africa, Mesopotamia and Egypt, as France is to-day in Morocco.

3. Religiously, the church is not fully awake to the social and industrial crisis and is not furnishing the leadership required in this hour of national need. Dean Inge's sermon in St. Paul's Cathedral seemed to offer an aristocratic gospel for the favored few with no consciousness of the needs of the surging mass of labor whom we had just heard in their thousands in the meetings in Hyde Park an hour before. The "Established" Church is built on the existing order and is not cut free from it.

4. The burning social need of the hour in Great Britain, as voiced by many speakers, is the prevention of war. We heard Sir Arthur Salter on the economic recovery of Europe. He said that the last war had shaken, though it had not shattered, the economic structure of the continent. However, he added: "We shall never recover from another great war. Civilization will be shattered and victor and vanquished will go down together in the wreck of civilization if we can not avert another world war. Civilization for the first time in history holds the power to destroy itself.

5. Drink is the curse of Britain, and as one sees the wrecks of its manhood and womanhood in the men and women filling the public houses one realizes the blessing of prohibition to America if the law can be enforced there. Deliverance for England, however, will come not by way of prohibition, but through some other form of temperance—government ownership and control, or local option. Germany is spending a billion dollars a year and Britain much more, on drink. In Austria they were turning to the United States to ask how they may free themselves from this curse of drink.

6. The responsibility of America toward the whole world in this hour is enormous. America holds the financial and economic leadership of the world. Will she furnish the moral leadership that the world needs? The last lecturer in England told us: "The leadership of the world is yours—the wealth, the power, the prestige—but a closed America can not lead the world. America needs the world and the world needs America. Will America pull her weight and fulfil her great responsibility in the modern world or is she merely to think of herself with a growing ominous financial imperialism, subjecting an impoverished Europe?" Twelve million sweated laborers in Germany are working for an average net wage of a dollar a day and will toil for decades to come to pay reparations to France and England, the bulk of which will find its way in the payment of debts to the coffers of the United States. As the great creditor nation, possessing one-third of the world's wealth and half of its gold supply, we can become a vast economic imperialism, with toiling Europe in servitude, forcing the world into a defensive combination against us while we stand aloof, thinking only of ourselves and of our own needs; or we may lead the world toward peace, prosperity, co-operation and good will. God save America from herself and enable her to furnish the leadership that the world needs in the long period of reconstruction that lies before us!

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

Edward Everett

By Paul Revere Frothingham. Houghton Mifflin Company. $6.00.

Born near the close of the eighteenth century, Edward Everett became minister of one of the largest churches in New England at the age of twenty, immediately upon his graduation from Harvard. At twenty-five he became professor of Greek at Harvard, and the next year took on the editorship of one of the country's most influential journals, the *North American Review*. At thirty-one he went to Washington to serve in the House of Representatives, and ten years later he was elected Governor of Massachusetts. In 1842 he went to England as Ambassador, and on his return five years later he was chosen as president of Harvard University. In 1852, just at the close of Fillmore's administration, he was appointed Secretary of State, to succeed Daniel Webster. On leaving that office after a few months, he was made Senator from Massachusetts. He was several times considered for the Presidency, and in 1860 was nominated, against his will, for the office of Vice President. During the closing years of his life, he was everywhere known as the country's greatest orator, and he was selected to give the principal address on the occasion of the dedication of the cemetery at Gettysburg.

Such was the career of Edward Everett, who enjoyed all the honors his fellow countrymen could bestow, except, indeed, that of chief magistrate. Yet he has long been forgotten, and Dr. Frothingham has had the task of bringing his name back from oblivion. Webster, Clay, Calhoun, men who, like himself, failed of achieving the Presidency, which they coveted more than he, are remembered, but the name of Everett is no longer on the lips of Americans. Surfeited with honors while he was alive, honors richly deserved in view of his services to his country, Edward Everett has never been accorded a place in the grateful memory of posterity.

It is strangely symbolical that Everett should have failed of enduring fame, for he failed of enduring satisfaction while he was alive. He gave up his ecclesiastical career while it was scarce begun, turning to a scholarly life, which in turn he surrendered in response to the lure of politics. Each step of his rapid political advance was marked by popular disapproval or personal dissatisfaction. Conscientious to a fault, he found no time for scholarly pursuits, but when at last he turned his back on politics he found that he could not devote himself to the various tasks which in turn he envisaged. The most miserable years of his life were those he spent as president of Harvard, but he found no fulness of life either in leisure or in his return to politics as Senator, an office which ill-health forced him to relinquish before his term expired. Touring the country before the Civil War, valiantly championing the cause of national unity, he won universal applause, but discomforts annoyed him, jealousies beset him, and it is an amazing revelation of life's irony that his supreme effort at Gettysburg was eclipsed by the brief paragraph of Abraham Lincoln.

Such were the disappointments of Edward Everett, whom, if he had lived to-day, some ingenious reporter would doubtless have styled "the boy orator of the Charles." His life would make an interesting study for any historian, and it is strange that it has been left to Dr. Frothingham, more than sixty years after his death, to write his first biography. It is strange and none too fortunate. Dr. Frothingham has written a biography of the old type, whereas modern taste inclines toward the critical biography made familiar by Gamaliel Bradford and Lytton Strachey and those lesser lights, Werner and Dibble. He has not written out of lavish admiration a biography of the type of which Boswell's "Johnson" is the classic example and Brousson's book on Anatole France and Henderson's book on Bernard Shaw are modern illustrations. But he has not stood apart and given us Edward Everett with his faults as well as his virtues. He has not made inquest into Everett's soul. He has simply told what happened to Everett, borrowing from his journal and from his letters, letters, by the way, suggesting the correspondence of a more recent Ambassador to England, the late Walter Hines Page. Carefully written, very thorough, rather too thorough, Dr. Frothingham's book is good enough as far as it goes, but we submit that it ought to have gone farther, ought to have given us more insight into that proud, ambitious, able, and, to use Bradford's phrase, damaged soul.

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The Child, the Clinic, and the Court

By various authors. New Republic, Inc. $1.00 (paper).

In the concluding paper of this collection George Kirchwey, a professor of criminology, tells about his experiences as warden of Sing Sing. He interviewed each prisoner under his care. "In most cases," he says, "I got his life history, and in over two-thirds up to three-fourths of the cases, those men had been in some juvenile institution; and in every case without exception, the individual attributed his criminal career to the experiences of life that he had had in that institution." A statement like this hits the reader in the eye. It makes him wonder if all these crusaders against crime aren't starting at the wrong end. Getting hysterical and sending a lot of criminals to the electric chair or sentencing them to prison for long terms seems a little foolish if we are breeding these same criminals in institutions of our own. It has all the appearance of being both wasteful and inhumane.

Events to-day are focusing attention on the relation of childhood development to the prevalence of crime. In the first place we have statistics showing that an amazingly large proportion of offenders are minors, and in the second place we have statistics showing that many adult offenders, especially those of the so-called professional criminal class, began their criminal records long before they were twenty-one. It would be strange if some people were not beginning to think that there is much to be gained by trying to grapple with the problem where it first becomes evident, in the child delinquent, in the conditions underlying juvenile delinquency, and in the methods of dealing with the offending child.

On the occasion of the twenty-fifth anniversary of the founding of the first juvenile court and the fifteenth anniversary of the founding of the first psychopathic institute, a group of social workers and students assembled in Chicago for three days. The papers delivered are gathered together under the title of "The Child, the Clinic, and the Court," to which Jane Addams contributes the introduction. On the subject of the personality of the child we have papers by Judge Van Waters, author of "Youth in Conflict" (reviewed June 13, 1925), Dr. Healy of the Judge Baker Foundation, Dr. Adler, and others. On the subject of the clinic Dr. Bronner, Smiley Blanton, and other social workers contribute papers. Professors Child, Herrick, Boas, and Groves discuss conduct from the sociological, psychological, and biological points of view. On the subject of the court there are papers by Judge Van Waters, Judge Cabot of Boston, Judge Lindsey of Denver, Grace Abbott, Julia Lathrop, and others. In quality the papers vary, but they all show first-hand knowledge, life-long study, and careful preparation. Taken as a whole and with due exceptions the book is singularly readable and remarkably worth reading.

To the average lay reader the book offers certain fundamental suggestions. It makes very clear that the prevalence of juvenile delinquency is due to a number of factors most of which are more or less involved in the abrupt changes in the

(*Continued on page 27*)

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

CONVENTION INFORMATION

The Women's National Missionary Association will hold its forty-fifth session in Syracuse, N. Y., Oct. 21, 1925.

The vital part of the convention will be the reports and recommendations submitted by the business committee, the reports covering the work done in the past two years, and the recommendations, the proposed work for the coming two years. This part should have the closest attention of every woman.

For inspiration, we are most fortunate in having Miss M. Agnes Hathaway, who has been in Japan as our missionary for twenty years, and will speak of "Christian Co-operation with Japan," also Mrs. Minnie J. Ayres, a former president of the W. N. M. A., returned from Japan, who will speak of "Japan's Response to Christianity."

We shall also have some of our Southern missionaries who will bring the message from the Southland.

On Thursday afternoon the New York State women will give a reception in honor of the W. N. M. A. and all visiting Universalists, in the Syracuse Hotel.

Friday afternoon, a Conference for Women will be held. This will be a splendid opportunity to meet the new Board and consider together the best methods for carrying on the work for the coming year. An opportunity to take back to your state and local groups *first hand information.*

Saturday noon there will be a "Women's Friendship Luncheon," to include *all* the women and young women. An interesting program is being planned for the occasion. Saturday afternoon will be set aside for the Clara Barton Guilds and the program is also in the making for this.

The Program Committee of the General Convention announces that a banquet for *everybody* will be held at the Onondaga Hotel, Saturday night.

These are just a few of the things that you do not want to miss. May it be a great gathering of women and young women at Syracuse, to plan for our part of the work in the building of a bigger and better Universalist Church.

Mission Study Exhibit

The National Mission Study chairman, Mrs. Milo G. Folsom, will have a Mission Study exhibit. Those interested in Mission Study and how to have interesting meetings should plan to visit this department and secure information and up to date helps.

Clara Barton Guild Exhibit

Miss Marion Rich, C. B. G. secretary, is arranging for a Guild exhibit to be displayed at Syracuse, of work done by Guilds, an opportunity for the women to see what the young women can do, and for the Guild members to see what the other Guilds are doing.

W. N. M. A. Headquarters

The Executive Board of the W. N. M. A. has reservations in Hotel Truax, which is located only one block from the Convention church.

An Executive Board meeting will be held at Hotel Truax, Oct. 20, at 9 o'clock.

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SUNDAY SCHOOL AT INMAN'S CHAPEL

Our Sunday school more than holds its own. It has increased in membership until it can count sixty-five really belonging with us. It has an average attendance of fifty (consider distances and traveling, etc.).

On Sunday, Nov. 8, it will celebrate its 52d consecutive session without a break, thereby earning the proud title of an "Evergreen School."

This record includes the Sunday (Aug. 30) when the pastor was at State Convention and the Sunday school carried on alone (fifty-three in attendance, a fifteen year old boy superintending most acceptably). It is a graded school although not yet "accredited."

Recently the Bible class was taught by a grandson of Father Inman, that the pastor might be relieved to supervise some new primary work and give psychological helps to the local teachers. We are looking forward to regular teachers' meetings in the new house this winter.

Hannah J. Powell.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

Who is Dr. Beaven? A good many people are asking—but they do not live in New York State. In his own commonwealth, this man whom we have chosen to give the closing address at Syracuse is known to all church school workers as a dynamo of good-will and good sense. While pastor of the Lake Avenue Baptist Church in Rochester, he is broad enough to serve us all and wise enough to serve us well.

HOW OUR SUNDAY SCHOOL MISSIONARY TRAINS TEACHERS

The Blackmer Home school has changed its name because it has changed its place of meeting. Its superintendent is Miss Bernice Kent, our Sunday school missionary. All through the year its teachers hold weekly meetings at which they read from a Sunday school magazine, Miss Kent gives some training in methods, and Matsu Yoshioka helps in the interpretation of the lesson. They hope to send one delegate to the Conference on Religious Education at Karuizawa this summer. This corresponds to our own Northfield Conference. If any school or individual would like to contribute to the sending of this delegate, the General Sunday School Association will gladly forward the money.

Miss Kent also suggests that a banner which could be given to the class having the highest average attendance would be welcome. Such banners can not be bought in Japan, but Miss Kent says the children would love a banner done in English and coming from America. Any school that would like to give such a banner is asked to correspond with the General Sunday School Association concerning it.

* *

A SUCCESSFUL VACATION

The president of the General Sunday School Association thanks the friends who were kind enough to wish him a happy vacation. He had one. In previous years when absent from the office he has carried a library and a typewriter with him and, while enjoying a change of location, has had no respite of vocation. This summer his Executive Board and his family, imperative in mood, voted unanimously that he must have a "genuine rest." He spent at Lake Boon, Mass. (correctly named), three glorious weeks, his life being partly amphibian, partly epicurean, partly somnolent, and entirely care-free. Now he is back at his desk, joyously and loyally yours.

* *

SOMETHING (IMPORTANT) FOR NOTHING

The Boston University School of Religious Education will distribute gratuitously on application the following educational bulletins: "A Valuation of the Project Method as an Instrument of Religious Education," by Athearn; "The Mechanistic and Personalistic Psychological Contributions to the Field of Religious Education," by Bentley; "What Is a Person," by Marlatt; and "Bibliography for Elementary Workers in Religious Education," by Munkres. No one should be frightened by the polysyllabic titles. The pamphlets are readable and useful and we advise their use. Send to Prof. Walter S. Athearn, Dean, 20 Beacon St., Boston, Mass. Enclose stamps for postage? Yes, that would be well.

Among Our Churches

Southern Letter

The higher the thermometer goes the higher rises our religious temperature in the South. With the advent of summer we literally and figuratively "warm up." The heat and the drouth throughout the greater part of the South have not only been excessive, they have been record-breaking. In some places the rivers have ceased to flow and the trees are dying in the forest. * * **Winder, Georgia.**—Aug. 1, with the thermometer standing at 102, I left Birmingham for a series of meetings at Winder, Georgia. Anticipating too much of a crowd for the church to accommodate, the folks had built a platform and arranged seats out in the beautiful grove beside the church. Here on Sunday morning, Aug. 2, we began a most remarkable series of meetings. The first noticeable thing was the spirit and temper of the people. Led by Col. R. H. Kimball, a member of our National Laymen's Committee, large plans are being made for the development of this church. Additional grounds have been purchased, a radio set has been installed in the church, new buildings are contemplated, and a community center is being planned. Artistic signs at highway intersections point the way to the Universalist church. The next noticeable thing was the Sunday school. Every institution is very largely the result of leadership, and the leadership of this Sunday school is remarkably fine. The superintendent, Mr. Bradley, is well equipped for his position and handles it most ably. When the secretary's report was read that particular Sunday morning it showed an attendance of 179—all on an August day. The next noticeable thing was the number of services these people can "endure" in one day. In the afternoon the Chief Justice of the Supreme Court of Georgia delivered an address. That night, with the brilliant moonlight streaming down through the pine trees, I spoke to the people for the third time. Rev. C. H. Pennoyer and Rev. Geo. A. Gay came to assist in the work. Threatening rain drove us into the church, but the church could not contain the crowd, even though we held services twice daily. With great regret we closed the meetings on Thursday night to go to the Georgia State Convention. Sixteen members were received into the fellowship of the church. * * **Georgia Convention.**—Whenever the Georgia Convention meets at Canon we expect a good convention, and this year was no disappointment. Not since I have been in the South has Georgia given such promise of constructive work as was uncovered at this convention. The women of the state are organized, the young people are alive to their opportunities, the churches seem to be united and Rev. J. M. Rasnake as State Superintendent is entering on a program of work which ought to produce fine results. The Five Year Program was presented by Edgar T. Williams, the Southern chairman, and the whole program was endorsed by the convention. Mr. Pennoyer's work in the Social Welfare Department was much appreciated at this convention. * * **South Carolina Convention.**—From the Georgia Convention we moved on to South Carolina. For several years the people of the Bethel church, which is situated in the country, have wanted to hold the State Convention in the town of Saluda. This year it was accomplished. We have no church in Saluda, but the Lutherans had just completed a splendid church, and this was tendered our people for the services of the State Convention. It was a gracious thing for our Lutheran friends to do, and the spirit prompting such action was manifest all through the session of our convention. On the opening night the address of welcome was given by one of the Lutheran brethren, and it was a splendid piece of work, expressing a wonderful spirit of fraternity and Christian fellowship. Again the heat and drouth were no deterrent, and the people came and the preachers preached and the good cooks furnished more than could be eaten. Five members were received into the church. At the close of this convention some of the churches importuned me to go to certain places for a week of meetings. But realizing that I had still another State Convention immediately ahead, I took a few days breathing spell before going to North Carolina. * * **North Carolina Convention.**—It is always a delight to go to the Old North State. The scenery is delightful, the people are delightful, and are terribly in earnest about the church! There are few conventions better organized than North Carolina. There are few conventions containing more thoughtful and consecrated people. The convention very sadly missed the presence of Rev. H. L. Canfield, who, on account of ill health, could not be present. Expressions of regret were heard throughout the sessions. The Kinston church, which entertained the convention, is rejoicing in the pastorate of the newly acquired minister, the Rev. George Wood from Iowa. Other new pastors in the state are Revs. O. F. Alvord and J. T. Fitzgerald. An unusual feature of this convention was a "Young People's Hour," in which papers were read by some of the young people on such topics as "War, Diplomacy, or Friendship," "The Present Religious Upheaval," and so forth. These papers were of unusual merit. Miss Powell's report of her work in the mountains and of her summer school would enlist the interest of any one except the dead. They made Mr. Pennoyer work so hard here that he wore out his voice and had to sit silent. One member was received into the church. * * **Camp Hill.**—Camp Hill has its annual meeting always in August. With this annual meeting goes a week of meetings. This is the first annual meeting under Rev. Geo. A. Gay's pastorate, and it was a big one. He reports that on Aug. 30 (that was the day the thermometer stood at 101) the church would not accommodate the crowd. Additional chairs had to be brought in from the neighborhood. So do we mark our religious fervor by the scale on the thermometer.

F. B. Bishop.

Massachusetts Letter

The summer services held in several places under the auspices of the Convention were, in the main, a decided success. West Haverhill having turned its church property and its funds into the custody of the Convention, the Convention supplied the preacher, Rev. Charles Legal of Georgetown. Spencer held several more services than has been customary for several years. The preachers were Rev. W. F. Dusseault, Rev. George W. Colson, Rev. R. R. Hadley, and Mr. George H. Thorburn, Jr. Under the care of Rev. and Mrs. D. A. Ball the interest at Oxford was greater than ever before. Mrs. Ball occupied the pulpit on Aug. 30, while Mr. Ball was preaching at a union service in Somerville. A request has come to have Mr. and Mrs. Ball at the old Oxford church again next season. Mattapoisett has surprised itself in what it has done this year. The congregations have ranged from fifty to 150. Services are being continued through September and into October. Dr. Taylor of Meriden, Conn., has been the preacher, returning to the pulpit from which he preached as the settled minister twenty-four years before. The people are looking forward to Dr. Taylor's return next year. In North Dana the services which were started were discontinued, but something even better than was expected has happened. The interest created has resulted in an arrangement with Rev. A. A. Blair of Orange by which he will take North Dana

under his care, preaching there upon each Sunday afternoon. North Dana has fine property, a beautiful church and a comfortable parsonage on a large parcel of ground adjoining. While down on the Cape preaching at Chatham, Mr. George H. Thorburn, Jr., went over to Yarmouthport on five Sundays, holding services in the afternoon. The congregations numbered about fifty. Interest was aroused to the degree that the people are raising money for repairing and beautifying the property and preparing it for services another summer. At Swampscott the church has not been closed even one Sunday. Rev. Edward M. Barney, returning from his vacation, opened the new season on Sept. 6. The State Superintendent followed on Sept. 13 and arranged for ministers to preach on Sept. 20, 27 and Oct. 4, looking towards the election of a permanent pastor soon. Through the past several months Swampscott has put its finances into satisfactory form and, filled with new courage and hope, it is going on to better days than it has experienced for a long while. * * The Hurd St. Church in Lowell has lost its fine young church school superintendent, Richard P. Saunders. Mr. Saunders has removed to Florida, and will make his home in Miami. What better could happen to our Mission in Miami than to find soon for Mr. Saunders a place in connection with the growing work in that far Southern city? Rev. and Mrs. H. W. Haynes had the teachers and officers of the school at their home on the evening of Sept. 13 to organize and plan thoroughly for the new year. Mr. Haynes' opening sermon was on the topic, "Putting the 'I' in Religion." an appeal for personal devotion to the great interests of religion. * * By the co-operation of the Church and Home Association at Malden, Rev. C. J. Cowing, Miss Walker, parish assistant, Miss Fessenden, Sunday school treasurer, and seven young people of the Emmeline Sprague class attended the meetings at Ferry Beach, there to drink in instruction and inspiration for the entire new year. The opening church supper and social were held in Malden on Sept. 17. * * It is reported from Brookline that the largest congregation which has been seen in the Beacon Church on the opening Sunday for many years faced Dr. Ayres on Sept. 13. Dr. Ayres has spent most of his summer right in his own parish, calling upon the families which remained at home, getting fully acquainted with his new position and laying plans for a successful year. * * Grace Church, Lowell, opened, as most of our churches did, on Sept. 13. An encouraging indication is that within the following two or three weeks nearly every auxiliary organization will be actively at their engagements. The Senior and Junior Unions will resume on Sept. 27. For the Juniors, Mrs. Smith, wife of the pastor, Rev. Isaac Smith, is planning to present an operetta, "The Land of Sometime." The Women's Social Union has its first meeting Sept. 24, the Mission Circle meets Sept. 30, the Girl Scouts rally Sept. 18, the Boy Scouts Sept. 21, the Boy Rangers Sept. 23, and the Brownie Scouts Oct. 7. These together with the church school and the Men's Club would seem to show that Mr. Smith has his church organized in complete fashion. * * Rev. John M. Ratcliff of Beverly did such fine things last year in getting his people out to church that it would seem difficult even to meet the established standard. He, however, is after a larger response. He tosses out the challenge—"Be not content with thy good to rest, until thy good becomes better, and thy better best." The annual parish picnic, including the Sunday school outing, is held Sept. 26, at Tuck's Point in Manchester. * * Having spoken of Rev. A. A. Blair in connection with North Dana, it is well to note some of the things at his home church in Orange. Last year he received twenty-six into the church. He christened seventeen children. During his three years he has taken fifty-two into the church and has baptized seventy children. The number of contributors the past year has doubled and the amount of the contributions has done nearly the same. There are ninety-one members in the Men's Club, an organization which stands solidly behind the pastor in all that he tries to do. * * Beginning on Sept. 13, Rev. U. S. Milburn is preaching in Everett a series of five sermons upon the general subject of Evolution. The subjects are "Evolution, God's Method of Work," "Evolution and the Bible," "Evolution and Jesus," "Evolution and Morals," and "Evolution and Immortality." In the Bible school Mr. Milburn is organizing a class for young women, a new Home Department is being formed with Miss Elizabeth Martin as superintendent, Mr. Ralph Grace continues his work with the young men. * * In Arlington the people are happy over the progress made in the erection of the splendid parish house. The building is to cost about $30,000. When completed near the first of December it will commodiously care for the work of the growing church school, the Young People's Union, and all the social activities of the parish. Rev. C. F. Patterson, the pastor, takes up vigorously the duties of the new year and every one is happy to see Mrs. Patterson restored to her usual health and strength. * * It is time that the attention of the churches in Massachusetts was turning towards the General Convention, which gathers in Syracuse, Oct. 21 to 25. By the law of the Convention only those parishes which have made a contribution towards the work of the General Convention within the past two years will be entitled to representation. Up to the present time only twenty of our nearly one hundred churches in the state have paid a quota. We have no doubt but that between this time and Sept. 30 when the books of the General Convention close many more will be recorded in the proper way. The ministers are entitled to a voice and a vote in the Convention whether the churches pay or not, but what minister enjoys lifting his voice very vigorously in an enterprise towards which his church has failed in doing its share? Taxation without representation, the fathers said, is tyranny, but representation without the fulfilment of the corresponding obligation is—something which does not enlarge one's self respect. * * Only three of our churches are pastorless at present, Methuen, Taunton, Swampscott. All of them are actively considering their next leaders and before many weeks, we predict that report can be made of the choice of a minister in each place.

Leroy W. Coons.

Church News and Interests

PERSONAL

Rev. W. D. Harrington has moved from Waltonville, Ill., to Ashley, sixteen miles away, where he is to have charge of two country newspapers. He will continue to preach the second Sunday of each month at Rose Hill and the fourth Sunday at Waltonville.

Dr. Lowe preached at Washington, D. C., on Sunday, Sept. 13, the opening of the church year, and remained for a conference with the board of trustees on Monday.

Rev. John Sayles of Mt. Vernon, New York, is at the State Street Hospital, Portland, Maine, facing the possible necessity of an operation.

Rev. A. Eugene Bartlett, D. D., of Pontiac, Mich., has been spending the summer at Wiscasset, Maine. During his three years service in the Congregational church of Pontiac he has taken in 594 new members and has raised the budget from $12,000 to $41,000 a year. The parish has just decided to spend $500,000 for a new church property.

Miss Marguerite G. Pearman, a graduate of Tufts, class of 1925, has been engaged as pastor's assistant at Norway and South Paris, Maine. Her work will begin Oct. 1.

Dr. and Mrs. Rice and Mr. Otis Rice have returned from Europe. They took a five-hour flight in an aeroplane from Zurich to Paris.

Rev. Wm. H. McGlauflin, D. D., of Scranton, Pa., is delivering a series of sermons in September with the following topics: "Spiritual Values in Vacation Travels," "Mountains Moved by Faith,"

"Ocean Tides in Harness," "Fine Forest Pageantry." Part of the motor trip which Dr. and Mrs. McGlauflin enjoyed this summer was in Maine, and at Machias, Aug. 23, Dr. McGlauflin preached and Mrs. McGlauflin sang a solo.

Miss Helen W. Rice of Cambridge, Mass., well known for her work at Gloucester, Porter Square Church, Cambridge, and at Jamaica Plain, has been elected director of young people's work and pastor's assistant at Haverhill, Mass. Rev. Norman D. Fletcher is the minister.

Under arrangements made by the State Superintendent the following students or recent graduates have been supplying pulpits of Massachusetts recently: Cornelius Greenway, who graduated at Tufts with honors in June, preached at North Weymouth Sept. 13 and at Taunton Sept. 20. He will take the place of Rev. Edgar R. Walker in Winchester, N. H., on Oct. 4. Tracy Pullman, to be a student at Tufts this year, was the preacher at Methuen, Sept. 20. George H. Thorburn, Jr., supplied at Spencer Sept. 20, and will preach at North Weymouth Sept. 27. Hubert Dowson took the place of Rev. John Brush at North Weymouth on Sept. 20, while, on the same date, J. F. Perkins, who graduated at Crane in June, was the preacher at Jamaica Plain.

Rev. John Bayne Ascham, D. D., representative of the Golden Rule Service Fund and the Y. M. C. A. in Turkey, has arrived in Constantinople and taken an apartment near Robert College.

Dr. Joseph Fort Newton will begin his ministry at Overbrook, Pa., Nov. 1, instead of Dec. 1, as announced. Until that time he will preach regularly at the Church of the Divine Paternity except Oct. 4, when he will preach morning and evening at Overbrook at what are called "welcoming services." He preached to a large congregation at the Church of the Divine Paternity Sept. 20, the opening of the church year, many strangers taking the opportunity to hear him. Dean Lee S. McCollester of Tufts College will preach at the Church of the Divine Paternity, Oct. 4.

Rev. Ellsworth C. Reamon writes from Minneapolis Sept. 16: "Dr. Shutter is making splendid progress."

Indiana

Muncie.—Rev. A. W. McDavitt, pastor. Splendid progress has been made in all departments during the past year. The largest audience of the year was present the second Sunday in July to hear the pastor speak on "Evolution." The address made such an impression that he has been besieged with invitations to repeat it—which he has done many times before the Rotary and other clubs. The address was also broadcast. The annual picnic was held at Fall Creek Park, Pendleton, in conjunction with the Pendleton and Anderson parishes. Over 200 motored from Muncie, headed by Garrett's brass band. A wonderful picnic supper was served. The pastor has been voted a membership in the Kiwanis Club. He is in almost constant demand as a speaker. He delivered the baccalaureate sermon for the Royerton school, the Memorial address at Pendleton, and Flag Day address at Muncie. An address delivered before the Richmond Rotary Club was widely quoted in state papers. He also preached at the Thompson Home Rally, Waldron; at the summer meetings at Devon; and delivered five Bible lectures at the Y. P. C. U. institute at Joliet. His address before the Delaware County Ministerial Association on "The Minister and His Investments," created most favorable comment. Three of our young people attended the Detroit convention. The pastor and his family motored to Detroit for that occasion.

Massachusetts

Oxford.—Rev. Dwight A. Ball, vacation pastor. This historic church was open again for eight Sundays in July and August, Rev. and Mrs. D. A. Ball living at the Clara Barton Birthplace, four miles away. A marked interest in the services was manifest from the first and steadily grew until several people expressed a desire for full time ministration; some of these, too, were those not now affiliated with us. Scripture was read each Sunday from the Bible used by Hosea Ballou during his pastorate in 1800-02. Holy communion was celebrated with the pewter service in use here over one hundred years ago. The old bell, silent for many years, was heard each Sunday. Both attendance and offering were the best during the several recent seasons of service here. Besides the Oxford Universalists a goodly number came from the other local Protestant churches, and nearly every service was attended by people from neighboring and distant communities. To Worcester, All Souls, goes the credit of the largest number of visiting worshipers. Webster, Charlton, South Acton, and Mendon, were also represented. From Pomfret Center, Conn., over twenty miles distant, came an entire family bred in the faith but hungry for the message which isolation withholds throughout most of the year. The minister was also invited to address a week-evening session of the Women's Auxiliary of the Baptist church at North Oxford. For another very effective service credit belongs to Mrs. Holden, custodian at the Clara Barton Birthplace, and to Mrs. Ball. For several successive weeks a week-day story-telling hour was given to the neighborhood children. The first invitation was met by hearty response and each succeeding hour brought an eager group of attractive children. To the last of the series the mothers were also invited. One father came—a bright young man who is a skilled artisan. He, too, listened intently to the stories and lingered to express keen appreciation of this feature of the summer ministry. For the Sunday services Mrs. Ball greatly assisted by playing the organ. She also was the preacher at the last service, Mr. Ball having returned to Winter Hill for the union service there.

Minnesota

Rochester.—Rev. O. Whitman Eames, pastor. The services held since the coming of the new pastor have been well attended and there is much satisfaction expressed at the prospect for the future of the church. All branches of work are beginning to function, with hope for increased interest and success. Before Mr. Eames began services in the Universalist church he was invited by the pastor to preach in the Methodist church.

New Hampshire

Nottingham.—This church held the usual summer services during July and August, with most of the meetings in charge of Rev. Harry F. Shook, of Concord. On two Sundays we had meetings with Rev. H. E. Latham, of Dover, and on Sunday, Aug. 16, Rev. Harold H. Niles, of Denver, preached for us. On this Sunday seventy-five friends from Concord attended the service, to hear and greet their former pastor. One new member was received by Mr. Shook, who also christened five children one Sunday. The attendance at the services this summer has been encouraging to the workers. Mrs. Elizabeth Fernald has kept the Sunday school going throughout the year.

Concord.—Rev. H. F. Shook, pastor. Services were resumed on the first Sunday after Labor Day, Sept. 13. Worshipers were greeted by the new memorial windows in the auditorium which were put in just before church opened. All of these six windows are alike, of a colonial type, designed especially for our building. They were provided by the following friends of the church: one by Mrs. Walter L. Jenks, in memory of her husband; one by Mrs. Mabel C. White, in memory of her parents—James H. and Augusta S. Chase; one by Mrs. Abbie A. Bourlet, as a memorial for her husband and one for her mother—Lucretia G. Webster; one by Mrs. Eben Marston Willis, for her husband; and one by Arthur H. Britton, for his father—George W. Britton. We have received congratulations and favorable comments from many, both in and out of the church, on the handsome appearance of these new windows. The congregation on the opening Sunday was larger than usual, and indications point to a busy, happy year.

New York

Bristol.—Rev. George H. Campbell, pastor. Our church has been shingled and painted. A Y. P. C. U. has been start-

ed and there is a good attendance at the meetings. Mr. and Mrs. John Gregg opened their cottage, "Slabsides," on Canandaigua Lake to the Ladies' Aid and a very enjoyable social was held. The Western New York Association held a picnic at Canandaigua Lake in August where a large crowd listened to an instructive and interesting address by Miss Agnes Hathaway. Former Deputy Attorney General Albert E. Campbell, brother of our pastor, spoke to a large congregation in July. A flower show and food sale was held in the church parlors Sept. 12. Mrs. Harry Marble had an especially beautiful display of gladioli and asters.

Southold.—Rev. Abram Conklin, pastor. On Sept. 23 occurred a wedding of unusual interest when Alice Louise Conklin, daughter of Rev. E. L. Conklin, of Derby Line, Vt., became the bride of Maxwell Alvord Miller of Freehold, N. J. The ceremony was performed by the bride's father, assisted by Rev. Abram Conklin, the local pastor. The groom is the son of Rev. Frank W. Miller, and is one of the staff of instructors at the Military Institute in Freehold. The parish has recently made a generous donation to the Near East Relief Fund and also to the New York State Pension Fund. A series of musical services during the summer has filled the church to its capacity.

North Carolina

Clinton.—Rev. L. P. Jones, pastor. Arrangements were made for Rev. Charles Pennoyer to come here directly from the Convention Aug. 31, to Red Hill and Hopewell Sept. 1, Magnolia and Wilkins school Sept. 2, and Oak Grove Sept. 3. The pastor accompanied him, and audiences somewhat above our average assembled at each place.

Outlaw's Bridge.—The annual picnic was held Sept. 5. This is a great homecoming day here. The new pastor, Rev. John T. Fitzgerald, was present, and Rev. Charles Pennoyer and wife and Revs. L. P. and Martha Jones. The address of the occasion was given by Mr. Pennoyer, who also preached in the church on Sunday morning following. Mrs. Outlaw, who has been suffering from spinal trouble of such character that she has been confined to her cot and in plaster cast or steel braces for seventeen months past, was brought to the church on her cot and became for the day the center of attraction.

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BOOK REVIEWS

(*Continued from page* 22)

American mode of life, the altered status of the home, the rapid growth of industry, the restlessness of a post-war period. It makes even clearer the utter inability of the ordinary courts to deal with juvenile offenders and the absolute criminality of sentencing them to the usual institutions. It suggests, moreover, the limitations of even the best juvenile courts and the need for preventive work such as is done to some extent in clinics and by social workers. Finally, it indicates the value of psychology in work of this kind, particularly when its limitations are realized. Of individual papers it is impossible to speak, but we recommend the book to all who are interested in a fundamental attempt to cope with a situation that is serious, complicated, and extrenely difficult. The writers are for the most part both experts and practical workers. We are more interested in their statements than we are in fulminations of editorial writers and amateur criminologists.

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TRIBUTE TO FRANK L. BARNES

At a meeting of the State Executive Committee on Monday, Sept. 14, a tribute to the late Frank L. Barnes of Waltham, prepared by the State Superintendent, was read, and ordered sent to the family of Mr. Barnes. The concluding paragraph was as follows:

"As his associates upon the Executive Committee of the Massachusetts Universalist Convention, it is a satisfaction and a joy to make note of the many noble interests to which Mr. Barnes was actively and loyally bound. With him the home ties were of the tenderest and the strongest. In business he was the embodiment of integrity. To the welfare of his city he gave unstinted service. In fraternal and social circles he was ever a favorite. There was no place in which he was more unselfish, however, and at the same time happier than in his church. In the local organization he was senior deacon; for a great number of years he was a trustee of the society and chairman of its board. He was a teacher in the church school, and for over thirty years its superintendent. Nor were his interests restricted to the local church. Since 1919 he has been a member of the Executive Committee of our State Convention and, at the time of his going, its vice-president. He was almost never absent from the meetings of the Executive Committee and at these times no member was more highly esteemed or more heartily welcomed. With his fellow-workers he was radiant with cheer, while genuine in his friendships. It is a privilege for his associates to treasure the memory of such a man."

* *

A DAY OF REJOICING

The phoenix is not wholly mythical.

About fifty years ago a few devoted people with great sacrifice built a small wooden church in Oaklandon, Indiana, and dedicated it to the worship of God and service of men in the name of the Universalist faith. Oaklandon is a small place in the rural section about twenty miles from Indianapolis. They have only rarely had regular ministry and for short periods had settled pastors. However, the church and especially the Sunday school has persisted through the years and kept the faith. Five years ago in February the church was burned to the ground. This faithful band immediately built a fine brick church that cost $30,000, and more if all the free labor and material were counted. The indebtedness, of some $6,000 to $8,000, was being taken care of by a series of bonds that were retired regularly and in a few years they would have had this fine property free of debt. But on the fateful February, 1925, within a week of the same day, this beautiful church went up again in smoke during a conflagration that swept a portion of the business district of the village. Before the ashes were cold the site was being cleared and the material landed for a new church. In six months a more beautiful and permanent church has risen, phoenix like, from the ashes of the old.

On August 16 the first service was held in the new building and 182 were present at the service. It was a Sunday school to rejoice in, followed by a dinner such as only Indiana Universalist women can serve. It was a glad and happy day of rejoicing. It was my privilege to be with them and to join in the congratulations and felicitations of the hour. The devotion and persistence of this rural church to survive two such disastrous fires make me thoroughly believe in the phoenix.

Ezekiel V. Stevens.

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GOLDEN WEDDING

Rev. and Mrs. Elbert W. Whitney celebrated their golden wedding at their summer home, Silver Lake, Chesham, N. H., Tuesday, Sept. 8.

Mr. Whitney was ordained in the historic First Parish Church in Saugus, Mass., July 1, 1875. After a short pastorate at Saugus, he went to Peabody, where he remained four years, going from there to Cincinnati, Ohio. Then came a long pastorate at Milford, Mass, during which a beautiful new church was built, and large numbers were added to the membership. Mr. Whitney's last pastorate—of twelve years—was at Taunton, Mass. Mr. and Mrs. Whitney are now living in Allston, Mass., with their daughter.

CHURCH MEMBERS REPORTED IN 1925

Previously reported	1,853
Nottingham, N. H.	1
Summerfield, Texas	1
Ponta, Texas	6
Rotan, Texas	11
Hylton, Texas	4
Newcastle, Texas	4
Henderson, N. Y.	5
Total	1,885

* *

CHRISTENINGS

Previously reported, 735. Nottingham, N. H., 5. Bristol, N. Y., 4. Total, 744.

Notices

THE UNIVERSALIST COMRADES

National Order, Official Call

The fourth biennial session of the Order of Universalist Comrades will be held at the First Universalist Church, Syracuse, N. Y., Wednesday, Oct. 21, 1925, at 9 a. m., to act upon reports and to transact any other business that may legally come before the session.

Alvar W. Polk, Secretary.

* *

NEW YORK FELLOWSHIP COMMITTEE

A meeting of the New York State Fellowship Committee for the purpose of examining Nellie Alvord, a licentiate of the Convention, with a view to her ordination, will be held at the Universalist Church, Little Falls, N. Y., Wednesday, Oct. 7, at 5 p. m.

George H. Bowers, Secretary.

* *

BALLOU ASSOCIATION

The regular annual meeting of Ballou Association of Universalist Churches will be held at Cuba, Ohio, Sept. 25, 26 and 27, 1925, beginning Friday evening.

The moderator is Mr. H. E. Durham, 323 Grove Ave., Wyoming, Hamilton County, Ohio.

* *

INDIANA STATE CONVENTION

The seventy-eighth annual session of the Universalist Convention of Indiana will be held in the Universalist Church at Logansport, Oct. 8, 9 and 10, 1925, beginning at 1.00 p. m. Thursday, for the receiving of reports, election of officers and such other business as may legally be transacted.

Pearl M. Mock, Secretary.

* *

GENERAL CONVENTION COMMITTEES

Following are the names of committee members appointed who have accepted to date. Any one having matters of interest to be presented to these committees, may send them to any of the members named.

Committee on Official Reports:

Walter Gabell, Chairman, Northern Central Trust Company, Broad Street and Erie Avenue, Philadelphia, Pa.

Mrs. Harry Westbrook Reed, 508 Washington Street, Watertown, N. Y.

Mrs. Theresa Homet Patterson, 544 S. El Molino Avenue, Pasadena, Cal.

Stanley S. Staring, Minneapolis, Minn.

Rev. R. H. McLaughlin, Hartford, Connecticut.

Rev. A. W. Grose, 2744 Bedford Avenue, Brooklyn, New York.

Committee on Resolutions:

H. W. Morris, 205 Barrington St., Rochester, N. Y.

Rev. E. D. Ellenwood, 103 Woodland Road, Woonsocket, R. I.

Rev. Harold H. Niles, Denver, Colorado.

Committee on Nominations:

Rev. George Cross Baner, chairman, 798 West Exchange Street, Akron, Ohio.

Mrs. Stella M. Cushing, 9 Cliff St., Arlington Heights, Mass.

Mr. Robert L. Whitney, Marlboro, N. H.

Rev. George A. Gay, Camp Hill, Ala.

Cornelius A. Parker, 14 Beacon St., Boston.

* *

GENERAL SUNDAY SCHOOL ASSOCIATION

The Program at Syracuse

Saturday, Oct. 17.—10 a. m. Devotional meeting. 10.15. Institute, "The Old Testament in the Church School," Rev. H. P. Morrell. 11.05. Institute, "A Modern Curriculum for a Modern School," Rev. Laura Bowman Galer. 1.45 p. m. Service of song. 2. Conference, "Some Things Well Done," Rev. G. E. Huntley, D. D. 4. Institute, "The Time Element in the Sunday School," Professor Bruce W. Brotherston. 4.45. Prayer service.

Sunday, Oct. 18.—10.30 a. m. Worship. Occasional sermon by Rev. H. W. Reed, D. D. 12 m. Sunday school in charge of Mrs. Lillian C. Shaw. 7.15 p. m. Address, "Pageantry in Religious Education," Miss Mary F. Slaughter. 7.45. Pageant by Syracuse Sunday school under direction of Mrs. Clara A. King.

Monday, Oct. 19.—9.30 a. m. Institute, "The New Testament in the Church School," Rev. H. P. Morrell. 10.15. Business session. 1.45 p. m. Business session. 3.45. Institute, "Missionary Education," Mrs. J. W. Vallentyne. 4.20. Address, "The Child's Personality and How to Approach It," Rev. Effie M. Jones, D. D. 7.30. Address, "Challenged," Rev. A. Gertrude Earle. 8. Address, "Youth in a New Era," Mr. Thomas Que Harrison.

Tuesday, Oct. 20.—9.30 a. m. Group conference, "The Superintendent and His Task," Mr. A. H. Homans. Group conference, "The Little Children," Mrs. Mary I. Chamberlain. 10.30. Group conference, "Dramatics in Religious Education," Mrs. Clara A. King. Group conference, "The Successful Home Department," Miss Grace A. Rice. 2 p. m. Group conference, "The Church School Money," Mr. Carl A. Hempel. Group conference, "The Junior Group," Mrs. Josephine Folsom. 3. Group conference, "The Organized Class," Miss Inez E. Warner. Group conference, "The Young People," Miss Alice G. Enbom. (Note: These conferences, coming at the same time as the ministers' meeting, are not open to clergymen.) 7. Devotional service. 7.15. A Friendly Word from the General Convention, Rev. J. M. Atwood, D. D. 7.30. Securing the Sinews of War, Rev. F. W. Gibbs. 8. Address, "Building the Church of To-morrow," Rev. A. W. Beaven, D. D.

* *

OFFICIAL CALL

The thirteenth annual convention of the General Sunday School Association of the Universalist Church will be held at Syracuse, New York, on Monday, Oct. 19, beginning at 10 o'clock. Officers will be elected and important policies will be determined. In connection with this gathering devotional and educational meetings will be held, commencing on Saturday morning, Oct. 17, and closing on Tuesday evening, Oct. 20.

Carl A. Hempel, Secretary.

* *

HOTELS AT SYRACUSE

With the publication of the list of hotels offered by the Convention Committee for the General Convention at Syracuse, our people will begin to move actively in the matter.

Three other conventions will be in Syracuse at the same time. It therefore is important for delegates to make reservations.

Syracuse Hotels

Hotel Syracuse. Shower bath, single, $3; double, $4. Tub bath, single, $4; double, $5.

The Onondaga. Without bath, single, $2; double, $3.50. With bath, single, $3; double, $5.

The Yates. Without bath, single, $2; double, $3.50. With bath, single, $2.75; double, $4.

Hotel Truax. Without bath, single, $2; double, $3. With bath, single, $3; double, $4.

The Mizpah. Without bath, single, $1.50 up; double, $2.75 up. With bath, single, $2.50; double, $4 up.

The New Jefferson. Without bath, single, $2; double, $3. With bath, single, $2.50; double, $4.

Hotel Seymour. Without bath, single, $1.50; double, $2.50. With bath, single, $2.50; double, $3.50.

New Hotel Winchester. Without bath, single, $1.50; double, $2.50 up. With bath, single, $2.50; double, $4.

Hotel Howard. Without bath, single, $1.50; double, $2. With bath, single, $2; double, $3.50.

Empire Hotel. One dollar and a quarter per person, per night. Accommodations for 150.

Hotel St. Cloud. Without bath, single, $1.50 up; double, $3. With bath, single, $2.50; double, $4.

Y. M. C. A. $1.25, $1.50 per day per person. Double rooms, $2.50.

Y. W. C. A. $1.50 per night. $10 per week (single). $1.25 per night. $8 per week (double).

The LaFayette. $1.50 per person. Double room, $2, $3.50.

The Wolcott. $2 per person. Double room, $3.

The above list of hotels represents nearly three thousand rooms. The first seven represent two thousand rooms, and all are within four blocks of the First Universalist Church. The whole fifteen hotels are within six blocks of the church. Convention headquarters will be at the church. The best service will be rendered if all hotel reservations are made through our committee. Syracuse is a convention city. October is a convention month. Reservations should be made as soon as possible in order to insure comfort. Address all communications to

Hotel Committee,
First Universalist Church,
Syracuse, New York.

We are thoroughly organized, and if those who write for reservations will be *specific* and *accurate* our committee will attend to the rest of the necessary details.

* *

UNIVERSALIST CONVENTIONS—SYRACUSE, NEW YORK

October 17-25, 1925

Reduced Railroad Fares:

The railroads have granted a reduced rate of one and one-half fares for the round-trip to the Conventions at Syracuse, provided at least 250 certificates are turned in to the Transportation Agent at Syracuse.

Below is given a list of fares one-way and round-trip at the reduced rate:

	Single Trip	Round Trip
Denver, Colo.	$61.46	$92.19
Omaha, Neb.	42.11	63.17
Minneapolis, Minn.	38.64	58.26
Detroit, Mich.	14.37	21.56
Cleveland, Ohio	11.93	17.90
Cincinnati, Ohio	21.08	31.62
New York, N. Y.	10.45	16.68
Boston, Mass.	12.55	18.83
Portland, Me.	16.47	24.71
Chicago, Ill., via N. Y. C.	24.18	36.27
Philadelphia, Pa., via P. & R. through Bethlehem or Lehigh Valley through Auburn	11.11	16.67
Philadelphia, Pa., via New York City, and N. Y. C. R. R.	14.64	21.96
Washington, D. C., via Auburn or Canandaigua	14.34	21.51
Washington, D. C., via New York City and N. Y. C.	18.59	27.85
Atlanta, Ga., via Cincinnati and N. Y. C. lines	36.05	54.08

Rates from places not listed may be obtained from the local ticket agent.

Be sure to ask for *Certificate* to the Universalist General Convention when buying your ticket to Syracuse or you can not get the reduced fare. Further information regarding the Certificate Plan may be secured by writing to Rev. L. Ward Brigham, D. D., Transportation Agent, 6010 Dorchester Avenue, Chicago, Illinois, or Rev. Roger F. Etz, Secretary, 176 Newbury Street, Boston, Mass.

* *

UNIVERSALIST GENERAL CONVENTION

Syracuse, New York, Oct. 21-25, 1925

The biennial session of the Universalist General Convention will be held in the First Universalist Church, Syracuse, New York, beginning Wednesday, October 21, 1925, for the receiving of reports and the transaction of such business as may legally come before the Convention.

Roger F. Etz, Secretary.

* *

OFFICIAL CALL

The forty-fifth Convention of the Women's National Missionary Association will be held in the First Universalist Church in Syracuse, N. Y., on Wednesday, Oct. 21, 1925, for the receiving of reports for the two years past, the election of officers and the transaction of such other business as may legally come before it.

Mrs. W. R. Corlett,
Recording Secretary.

* *

GENERAL CONVENTION

Proposed Amendment to Article 4 of the Laws of Fellowship

Notice is hereby given that at the session of the General Convention to be held in Syracuse, Oct. 21-25, 1925, the following amendment to the Laws of Fellowship, Section 5 of Article 4, will be offered.

"Any federated, union or other parish formed by the combination of two or more denominational organizations, one of which has been in the Univer-

salist Fellowship, may be granted fellowship by the Convention having jurisdiction upon the recommendation of its Committee on Fellowship (See Art. III, Section 1); and the parish receiving such fellowship shall be entitled to all of the rights and privileges of full fellowship, provided that all other legal requirements are fulfilled."

To make such verbal changes in other sections of the Laws of Fellowship as may be necessary to conform to this amendment if adopted.

* *

NEW YORK W. U. M. S.

The thirty-first annual Convention of the Women's Universalist Missionary Society of New York State will be held in the Universalist Church, Little Falls, Wednesday, Oct. 7, 1925.

Reports will be given, officers elected and other business transacted. At this time the Convention will vote upon the following amendment to Article IV, Sec. I, of the Constitution.

"The officers of this Society shall consist of a president, a vice-president, a recording secretary, a corresponding secretary, a treasurer, and two trustees, who, together *with the State Superintendent of the Clara Barton Guilds*, shall constitute the Executive Board."

Edith W. Johnson, Recording Secretary.

* *

MINNESOTA STATE CONVENTION

The sixtieth annual session of the Universalist Convention of Minnesota, together with its auxiliary bodies, will be held at Anoka, Minn., Oct. 7 to 11 inclusive, for the election of officers, reports of committees and any such other business as may rightfully come before the Convention.

Thomas J. Farmer, Secretary.

* *

WISCONSIN STATE CONVENTION

The seventy-fifth annual session of the Wisconsin Universalist Convention and auxiliary bodies will be held in Monroe, Wis., Oct. 13, 14, 1925, for the election of officers, reports of committees, and any other legal business which may come before it for consideration.

Luther Riley Robinson, Secretary.

* *

NEW YORK STATE CONVENTION

The 100th annual session of the New York State Convention of Universalists will be held in Little Falls, N. Y., Oct. 6, 7, 8, 1925, for the transaction of such business as may legally come before this body.

G. D. Walker, Secretary.

* *

ALABAMA UNIVERSALIST CONVENTION

The Alabama Universalist Convention will meet at Camp Hill, Ala., in accordance with the order of the Board of Trustees, Nov. 12, 13, 14, 15, for the transaction of such business as may be brought before it.

Jas. L. Miller, Secretary.

* *

MICHIGAN STATE CONVENTION

The eighty-second annual meeting of the Universalist Convention of Michigan will be held at the East Liberty Church, eleven miles south of Jackson, Sunday and Monday, Oct. 4 and 5, to elect officers for the ensuing year and to transact any other business that may legally come before it.

E. M. Raynale, Secretary.

* *

WANTED

A few copies each of the following books for distribution among people wanting to study Universalism from a Bible standpoint: "Universalist Book of Reference," "Bible Proof," "Bible Threatenings," "Bible Hell," etc., etc. If you can't contribute to the cause, write me price and condition of books.

R. L. Brooks.
Elgin, Texas.

* *

NOTICE

The adjourned meeting of the Alumni of Crane Theological School will be held at Packard Hall, Tufts College, Monday, Sept. 28, at 10 o'clock, with the following program:

10 a. m. The meeting called to order and the purpose of the meeting stated by the president of the Alumni, Rev. Isaac Smith. 10.15. Report of Dr. Lee S. McCollester on "The Proposed New Buildings for Crane." 10.45. We hope to hear from President Cousens, Dr. Hall, and Prof. Skinner. 11.30. Discussion.

1 p. m. Lunch.

The senior theological students are invited to attend the meeting. All who expect to be present please notify Dr. McCollester.

Clarence Guy Robbins, Secretary.

* *

VERMONT AND QUEBEC FELLOWSHIP COMMITTEE

Rev. Fannie E. Austin accepted from Florida.

Rev. Robert A. Nunn admitted to full fellowship.

Rev. A. J. Torsleff transferred to Massachusetts.

Rev. Donald Flower accepted from Ontario. Rev. Harvey Ley granted license as ordained clergyman.

Rev. Weston A. Cate transferred to New Hampshire.

George F. Fortier, Clerk.

* *

IMPORTANT LITERATURE

We are glad to publish the following notice issued by the American Institute of Sacred Literature of Chicago University, Hyde Park, Chicago:

What glorious things might be accomplished for the Kingdom of God if, forgetting their differences, Christian people the world over would combine with a passion for Jesus such as inspired the early apostles, the experience, knowledge, and equipment of the present century. The time is ripe for just such an awakening, but *enthusiasm must be coupled with intelligence.*

We have a new study course entitled "Jesus' Way of Living." Like all of the Institute courses this one can be carried on in the home, or in groups under leadership. It is a contribution of several earnest Christian scholars to this subject. The list of books follows:

"Why I Believe" Series

I Believe, H. Franklin Rall.
Why I Believe in God, William A. Brown.
Why I Believe in Jesus Christ, Shailer Mathews.
Why I Believe in the Church, Charles R. Brown.
Why I Believe in Immortality, Douglas MacIntosh.
Why I Believe in the Bible, John M. Powis Smith.
Why I Believe in Praying, Ernest D. Burton.
(3 cents each. $2.00 a hundred.)

"Science and Religion" Series

Evolution and the Bible, Edwin C. Conklin.
Evolution and Mr. Bryan, Harry E. Fosdick.
How Science Helps Our Faith, Shailer Mathews.
A Scientist Confesses His Faith, Robert A. Millikan.
The Heavens Are Telling, Edwin B. Frost.
(3 cents each, $2.00 a hundred.)

"Goodwill" Series

Jesus and Goodwill, Shailer Mathews.
Goodwill Between the Nations, A. C. McLaughlin.
(3 cents each, $2.00 a hundred.)

Miscellaneous Leaflets

What is Conversion? Theodore G. Soares.
The Gospel of Jesus, Allan Hoben.
What is Inspiration? Charles W. Gilkey.
Christ's Interpretation of His Second Coming, Shailer Mathews.
A Christian Test of Christianity, Gerald B. Smith.
Creation by Evolution, Lyman Abbott.
God's Workshop, Lyman Abbott.
Fearless Faith, Gerald B. Smith.
The Word of God, Herbert L. Willett.
(Fifty cents a hundred.)

Courses of Study

All courses whether in "The Institute" or in complete form 75 cents each or 60 cents each for five or more copies to one address.

The Institute (October, 1925—June, 1926) containing the course entitled, "Jesus' Way of Living."

The Religion of the Bible, Nine Authors.
How to Enjoy the Bible, Soares.
The Truth about the Bible, Various Authors.
Jesus of Nazareth, Burton.
Paul, Goodspeed.
The Gospel of John, Goodspeed.
The Book of Revelation, Case.
The Message of Jesus to Our Modern Life, Mathews.
The Origin and Teaching of the New Testament Books, Burton and Merrifield.
The Old Testament Books: Their Origin and Religious Values for To-day, Chamberlin.
The Message of the Prophets to the Twentieth Century, Willett.
The Work of the Old Testament Sages, Harper.
The Work of the Old Testament Priests, Harper.
The Problem of Suffering in the Old Testament, Smith.
The Universal Element in the Psalter, Smith and Chamberlin.
The Realities of the Christian Religion, Smith and Soares.

Universalists wanting pamphlets and leaflets should order them directly. Those wanting courses of study may order through the Universalist Publishing House, 176 Newbury St., Boston.

Obituary

William Harrison Wheeler

After a life of distinguished service in All Souls Universalist Church of Oakland, Maine, William Harrison Wheeler died Sept. 8, 1925, in his eighty-third year. For the past thirty-three years he had been moderator of All Souls Church and for twenty-eight years had served as deacon. He had also served the parish organization conspicuously, being at different times moderator, member of the executive committee, treasurer, collector, and member of the house committee. To this can be added his keen interest in everything that concerned the welfare of his church and his readiness to do all within his power to help in every good work. All Souls Church has suffered a distinct loss in his passing.

Mr. Wheeler was the pioneer in the furniture and undertaking business in Oakland, forty-two years ago. His genial manner and kindly ways won for him a distinct success and the friendship of every one. He was a member of the Masonic orders, being a charter member of the Blue Lodge and council, and was also a charter member of St. Omer Commandery of Waterville. He is survived by his wife, Mrs. Eliza Winslow Wheeler, another loyal and devoted Universalist, and two sons, Dr. Alfred W. Wheeler of Norfolk, N. Y., and Dean E. Wheeler, who has been associated with his father in business.

Funeral services were held from his home Sept. 11, Rev. H. G. Mann, pastor of All Souls Church, officiating, assisted by Rev. C. E. Knickerbocker, D. D., pastor of the Universalist church of Rockland.

Hetty B. Williams

Universalists far and near regret to learn of the recent death in Brookline, Mass., of Miss Hetty B. Williams, for many years president of the Minor Charitable Society of the Second Universalist Church in Boston, until a few years ago, and active in our national organization of women. She was a sister of the late Henry D. Williams, and her father and mother were devoted Universalists.

H. S. B.

Newton P. Clement

Newton P. Clement of Albion, N. Y., who was for several years treasurer of the Pullman Memorial Church there, passed away after a brief illness on July 4, 1925. He was born in the town of Carlton, Orleans, Co., N. Y. on May 24, 1856. His parents were Universalists and frequent attendants of the Fair Haven Universalist church. Mr. Clement himself attended many local and state meetings as a delegate from the Albion church. He is survived by one daughter, Olive M. Clement.

In the church calendar appeared the following:

"The departure of Newton P. Clement to the life eternal and immortal leaves us as a church greatly at a loss, for he was one of the pillars of our beloved institution as well as a citizen of great usefulness. He was sound, conservative, true to every trust, efficient in every work in which he engaged himself. He had what might be thought of as a successful career. As a public school teacher for twenty years he left a strong impression upon the younger

generation all over the country, and that impression was good. By precept and example he directed hundreds in the way of true culture. No taint of evil ever gathered around his name. He sought 'to do justly, love mercy, and walk humbly with his God.' Such men lend dignity and strength to all our civil, social and religious institutions. In the sixty-nine years of his living he was able to demonstrate a well nigh ideal life as a citizen, a churchman, a home maker. We shall miss him everywhere."

Hiram H. Ballou

Hiram Ballou died recently at his home in Potsdam, N. Y.

Mr. Ballou was born in Stockholm Dec. 12, 1845, the son of Amos and Delia Ballou. The greater portion of his life was spent on the farm in Beechertown, now conducted by his son Verne Ballou. At about the time of the Chicago fire he went West, spending some time in Wisconsin, where he pursued his trade of carpenter. It was there that he married Miss Jennie Foster, Nov. 22, 1874. They returned East and lived on the Ballou homestead farm until about 1900, when they moved to Potsdam.

Mr. Ballou was a man of culture, well informed and interested in all things tending to the good of the community.

He is survived by two sons and two daughters, Dr. Frank W. Ballou, Superintendent of Schools of Washington, D. C., Verne Ballou of Stockholm, Mrs. Minerva Sanders and Miss Etta Ballou of Potsdam.

Funeral services were held at the home, Rev. H. P. Morrell of Canton offiiàting, with interment in the cemetery at Buckton.

Charles Herbert Gilbert

Hon. Charles Herbert Gilbert, of Canton, Maine, died at the Hebron Sanitorium on Monday, July 27.

Mr. Gilbert was born in Oldtown in 1847. In 1878, when the family moved to Canton, Charles and another brother built the Steam Lumber Mill at Gilbertville, which they operated for about ten years, and for them the place was named.

Mr. Gilbert was in the lumbering business for about thirty-five years. He was also Canton's postmaster for some time and later was one of Canton's merchants. He represented this district in the Legislature at one time and was a prominent citizen for many years. He is survived by one brother, Willis B. Gilbert, a merchant of Canton.

The funeral services were held at the Universalist church on Wednesday afternoon, July 29. The pastor, Elmer Frazee, officiated. Special services were also conducted by the Anasaguntcook Lodge, No. 32, I. O. O. F., of which Mr. Gilbert was a member.

Mrs. Laura May Sterns

The funeral of Mrs. Laura May, widow of W. H. Sterns, whose death occurred at Medicine Hat on Aug. 31, took place from the residence of her daughter, Mrs. C. L. Allen, Dartmouth, N. S., on Sept. 8. Mrs. Sterns was a member of the Church of the Redeemer, Halifax, and a most energetic and faithful church worker. As the Halifax pulpit is at present vacant, the funeral services were conducted by Rev. J. A. MacGlashen, pastor of the Stairs Memorial Church, Dartmouth.

Mrs. L. D. Roberts

The church at Decatur, Mich., has suffered an irreparable loss in the death of Mrs. L. D. Roberts, which occurred at her home there Sept. 11, 1925. Before her marriage her name was Carrie S. Trowbridge. She was born in Lafayette, Onondaga County, New York, Sept. 1, 1847. With the exception of two years she had lived in Decatur since 1865. She was married to Lewis D. Roberts in 1867. Mr. Roberts, a staunch member of our church, died very nearly a year before Mrs. Roberts.

She was one of those lovely women who find their greatest joy in service. A multitude of friends revered her for her charm of character and manner. She was prominent in several literary and social organizations in her city. An organizer of the Universalist church of Decatur, a teacher in its Sunday school, she was the veritable strength of all the life of that church. It will be difficult to find another so devoted to the faith and work of the Universalist denomination.

Her funeral was held at her home Sunday, Sept. 13, and two of her ex-pastors and beloved friends, now in business life in Kalamazoo, officiated, George B. Rogers and Franklin G. Varney. Besides her daughter and grandchildren she leaves a brother, Mr. T. Trowbridge, whose devotion to our church is equal to that of his sister.

Mrs. J. Frank Wellington

Mrs. Charlotte A. Wellington, wife of J. Frank Wellington, and for more than fifty years a resident of Somerville, Mass., died at their summer home, Mont Vernon, N. H., Sept. 7. Mrs. Wellington was born in Gloucester, but passed the most of her early life in Charlestown, where she was married to Mr. Wellington on June 3, 1875, and on that date of the present year the couple observed their golden wedding anniversary in a quiet manner at the Somerville home, the health of Mrs. Wellington making a formal recognition impossible.

She was a member of the First Universalist Church; a member of and a generous contributor to the work of the Heptorean Club, Associated Charities, Visiting Nursing Association, and kindred charitable and philanthropic organizations. Indeed every worthy appeal received a merited response from her heart and purse.

To the end, even during the extended period of a trying illness, she dispensed good cheer and unselfish thought towards all those with whom she met.

Prayers were said at the summer home on Wednesday afternoon by a local minister, a long-time friend and resident of Mont Vernon. The final services were held in the Somerville home on Thursday, Sept. 10, at 2 p. m., and were conducted by her pastor, Rev. George E. Leighton, D. D. Several selections were rendered by Ralph Smalley, 'cellist. Burial was at Woodlawn, where committal services were held.

Mrs. Emma J. McKinley

Mrs. Emma J. McKinney, of Scranton, Pa., died suddenly in the home, Thursday morning, Aug. 27, 1925. Having been in usual health and strength up to a few hours before the passing it came as a great shock, not only to the immediate family, but to her friends everywhere.

Mrs. McKinney was the daughter of James and Eunice Packer of Brooklyn, Pa., and was born in that township in 1851. On Oct. 16, 1872, she was married to E. R. McKinney, by whom she is survived, and also by one daughter, Mrs. A. P. Benjamin of Scranton. Another daughter died a few years since.

It may be said of Mrs. McKinney that she was a Universalist by inheritance, her parents having been identified with our congregation in Brooklyn, where the daughter first united in church membership. Later she was transferred to our church in Nicholson, Pa., where she made her home for a time, and then to Scranton, where the residence has been for some twenty-five years.

As before, since coming to Scranton, her devotion to the faith and the work of the church has been constant.

Mrs. McKinney was a beautiful character, quiet, saintly, zealous of good works in home, community and church, and was greatly endeared to all who knew her. The golden wedding was celebrated Oct. 16, 1922, and was a memorable event, testifying to the general esteem in which she was held. The funeral in the absence of her pastor was conducted by Rev. F. B. Houghton of the Episcopal Church.

Mrs. Harriet Gregory Hubbell

Mrs. Harriet Gregory, wife of Luman L. Hubbell of Danbury, Conn., died at her home on Sunday, Sept. 6.

Mrs. Hubbell, born at Newtown, Conn., on Jan. 1, 1844, was the oldest and last surviving of the five children born to Benjamin and Arsina (Judd) Gregory. Since Dec. 8, 1864, when they were married, Mr. and Mrs. Hubbell have made their home at Danbury.

Besides her husband with whom she had spent sixty years of especially blessed married life, Mrs. Hubbell is survived by two children, Mrs. Fred G. Lyon of Danbury, and Charles G. Hubbell, D. D. S., of New York, seven grandchildren and four great-grandchildren.

She was a member of the Mary Wooster Chapter of the D. A. R. and one of the oldest members of the Danbury church, in which, as long as her health permitted, she was a loyally devoted worker. For many years Mrs. Hubbell attended the Universalist State Convention sessions regularly with her husband. Her passing will be regretted by many friends in the several churches.

Mrs. Alice Brown Nicol

The Raymond Memorial Church of Scranton, Pa., is saddened by the death of this accomplished and consecrated woman, Mrs. Alice Brown Nicol, Sept. 8, 1925, after a lingering illness.

Alice Brown was born in South Rutland, Jefferson County, New York, March 1, 1846, of Universalist parents. She was a graduate of the Clinton Institute of Fort Plain, N. Y., in the class of 1866. After some years of school teaching in New York State and at Scranton, Pa., she was married Sept. 5, 1875, to Andrew B. Nicol.

For the past thirty years the home has been in Scranton, where Mrs. Nicol has been identified with social, benevolent and fraternal forces including the Lodge of Good Templars, the Order of the Eastern Star and others.

Her religious interests and enthusiasms beginning in early life were marked. Her zeal, devotion, and manifold generosity contributed greatly in establishing and promoting our cause. Likewise, her hands of helpfulness were outstretched for Universalism in widening fields. At the time of her death she was treasurer of the Susquehanna Association of Universalists, treasurer of our Pennsylvania Missionary Association, and president of the Murray Hand-in-Hand Circle. She was also a life member of the Murray Grove Association, of the Women's National Missionary Association and a continuing contributor to our missionary work in Japan from its inception.

She is survived by two sons, Roy A. and George B., and a daughter, Miss Agnes. The funeral service Sept. 10, conducted by her pastor, was in the home, attended by a great concourse of friends amid unusual evidences of esteem and affection.

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By Frank D. Adams, D. D. The Murray Press, Boston, Mass. Price $1.00.

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* *

James went with his mother to stay with an aunt in the country, and his mother was worried as to how he would behave. But to her surprise he was angelic during the whole visit—always did as he was told, and never misbehaved. As soon as he got home, however, he was his natural self again.

"Oh, James," his mother said, "you were so good while you were away. Why do you start behaving badly now?"

"What's home for?" asked James in pained surprise.—*Chicago News.*

* *

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Sick child: "I want to be read to."

Nurse: "What book do you want to be read to out of?"

Sick child: "Robinson Crusoe."

Nurse goes out and returns with "The Swiss Family Robinson."

Sick child: "What did you bring me that book to be read to out of for?"——*Christian College.*

* *

A girl in a high school was answering the questions set at a Scripture examination.

She came to one which said: "Write what you know about Elijah."

This was the result: "Not much is known of this holy man. He once went for a cruise with a widow."—*Exchange.*

* *

Tom: "Why does Julia always keep a fellow waiting so long after she says she'll be ready in a minute?"

Tim: "Because she picks out a minute which is about half an hour away."—*Pittsburgh Christian Advocate.*

* *

Sam: "What am you doin' now?"

Bo: "I'se an exporter."

Sam: "An exporter?"

Bo: "Yaas, the Pullman Company jus' fired me."—*Black and Blue Jay.*

* *

"Is your son going to college this fall?"

"He hasn't said, but he has bought a second-hand ukulele."—*Life.*

* *

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